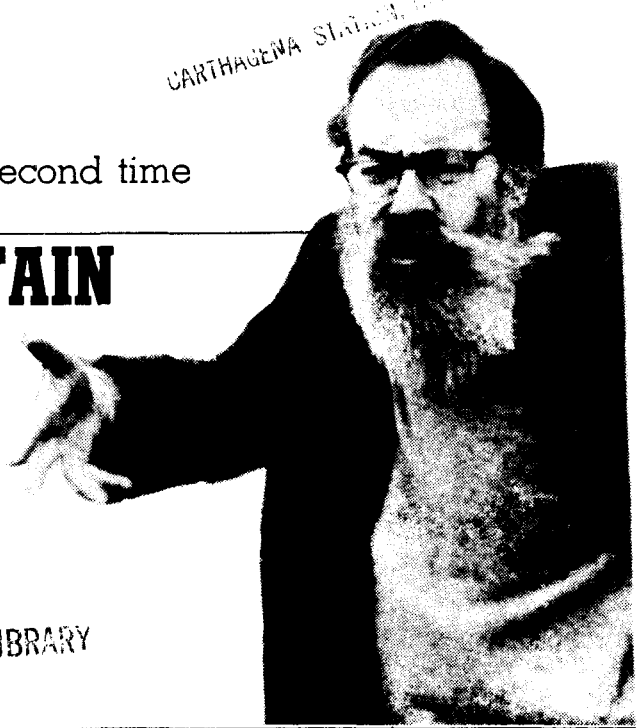
Volume XCV No. 21 February 25, 1972 40 cents

commonweal

THE DEATH OF JOHN BERRYMAN

Somehow it was like seeing a film for the second time

SAMUEL HAZO



DOWN FROM THE MOUNTAIN

MARGARET ROWE

A DEEPENING CHILL

NAT HENTOFF

A CLERICAL COLLAGE

RALPH McINERNY

LOOKING SOUTH

JOSEPH McLELLAN

Religious Book Issue

Critics' Choices

GEORGE G. HIGGINS
MARTIN E. MARTY
RICHARD P. McBRIEN
JACK RIEMER
ALBER[illegible]
GERAR[illegible]
ARLEN[illegible]
GARRY[illegible]

SCREEN: COLIN L. WESTERBECK, JR. [illegible] RK TEACHERS' STRIKE, MINISTER AS PHARISEE, CHURCH INVESTMENTS, JOHN UPDIKE, EDUCATIONAL TECHNOCRATS

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

NEWS & VIEWS

An Editor Resigns

It would be remiss to let pass the resignation of Father John Sheerin, C.S.P., as editor of the *Catholic World* without some small word of hail and farewell. For 25 years he edited one of the worthiest, but at the same time least recognized religious journals in the U.S.

Under John Sheerin's editorship, the *Catholic World* had bright moments—some of the brightest, in fact, in a history which goes back to Isaac Hecker and 1865. But for reasons impossible to understand, the magazine under Sheerin never had its day.

John Sheerin built up a notable reputation as a syndicated columnist and as a spokesman for peace (his was one of the first Roman collars to show against the Vietnam war), but the *Catholic World* lagged behind. It wasn't so much a case of the magazine's being in Sheerin's shadow. It was rather, I think, a failure to promote adequately (the *Catholic World's* circulation is listed as 16,000), and a failure on the part of the Catholic public to appreciate that John Sheerin just might be doing his best and most important work in his own publication.

Whatever, John Sheerin moves into retirement, though happily for his admirers it will be an active retirement. He will remain as a member of the *Catholic World's* editorial board, and he will continue his syndicated column —which is perhaps the best thing appearing in the official Catholic press these days.

His old publication, meanwhile, has changed its name to the *New Catholic World*, and switched its editorial focus from that of journal of opinion to a pastoral publication with a thematic approach; henceforth all articles and features of the monthly issues will relate to a single topic.

This is reminiscent of the adaptation *Ave Maria* made a few years ago in a grasp for new life. It changed name and went thematic—and died four months later. *New Catholic World*, one hopes, will have better fortunes.

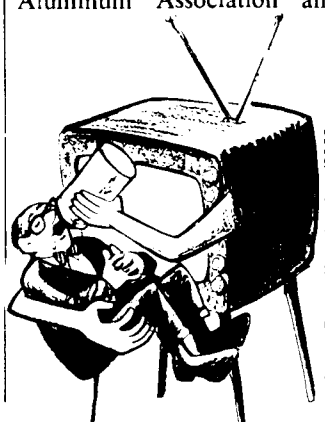
Spinning the Bottle

Friday night and Saturdays being low-viewing periods for TV News, and Saturday being the lowest circulation day of the week for newspapers, it follows that Washington should time acknowledgment of its embarrassments and faux pas for late Friday or for Saturday. Every week one can expect to find something one of those days.

Hence Saturday morning papers for Feb. 5 carried the climactic story on the California study being cited for months by the Federal Environmental Protection Agency to back its skepticism about pushing the use of returnable cans and bottles.

According to EPA chief William Ruckelshaus this study was showing that people were not returning the bottles (even with an 11-cent deposit) because it was too much trouble; that the heavier experimental bottle was adding more to the solid waste burden because it was more durable; and that the 11-cent deposit was creating a new type of counterfeiter—those who manufactured bottles merely to collect deposit returns.

This, of course, tickled the Aluminum Association and other industries involved in one-way bottles and cans. They've got a large stake in the issue.



Chicago Journalism Review/LNS

The EPA fenced off newsmen for as long as it could on final reports of the study. The study was to be "completed in February, 1972," then it wouldn't be ready until April. Finally EPA deputy assistant Samuel Hale, Jr., contacted the *New York Times*.

The experiment never existed.

"From all indications," Mr. Hale wrote, "it appears that erroneous information was received on this matter from somewhere within the agency."

Nobel Peace Prize

Add the name of Cesar Chavez of the United Farmworkers Organizing Committee to those who nominated Dan and Phil Berrigan for the '72 Nobel Peace Prize prior to the Feb. 1 deadline.

Chavez's nominating letter concluded:

"Fathers Daniel and Philip Berrigan have become the greatest single threat to warmakers. Their nonviolent tactics have been imitated from coast to coast. Why did they develop these tactics? They did it because they had to find some outcry that was proportionate to the outrage they saw perpetuated in the name of their country.

"They know that legality is not morality. They know that there is a higher law and that it says, THOU SHALT NOT KILL. The Berrigans begged our government, and all other nations, to understand nonviolence. If they receive the Nobel Peace Prize, in some way the civilians of the world, who suffer most from wars they do not plan nor understand, will know that someone stands beside them in the plea for world peace."

Numerous other persons proposed the Berrigans for the peace prize, including Swedish members of Parliament Daniel Wirmark and Jan-Erik Wilkstroem, and New York Congressman Herman Badillo.

One of those the Berrigans will be in competition with for the prize is Archbishop Helder Camara of Brazil, whose nomination was entered by an Italian group led by Christian Democrat Deputy Carlo Fracanzani. Dom Helder was nominated in 1970 and again in 1971; both times the prize went elsewhere.

The School Crisis

If Catholic school enrollments continue in the '70s as in the latter '60s, the Catholic school population could drop to 3 million by 1975 and 2 million by 1980, according to Auxiliary Bishop William McManus of Chicago.

The 1980 projection figures to a drop of 64 percent from the enrollment peak of 5.6 million in 1963.

Bishop McManus predicts that "interventions" will save the situation, but the struggle is still one, he says, of major "challenge for our decision and action."

Among the difficulties to be overcome: the negative attitudes toward the Catholic school idea "found among well educated, young, prosperous Catholic parents residing in suburban areas."

Odds and Ends

—For maudlin talk, it is difficult to top almost anything from British Home Secretary Reginald Maudling; e.g., the following from the London *Sunday Times* (via *Atlas*) on a Maudling fact-finding trip to Ulster:

"Tell me," said one of those who met Maudling, "is he really as innocent as he seems? He didn't seem to grasp the first thing of what was going on."

Maudling's own feelings were made clear as his plane gathered height on the way back to London. "For God's sake bring me a large Scotch," he said. "What a bloody awful country." JOHN DEEDY

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

CORRESPONDENCE

Ministry/Priesthood

Washington, D.C.

To the Editors: Father Pawlikowski ["The Minister as Pharisee," Jan. 21] would have the church establish a priesthood which has no commitment to prophetic ministry, arguing that such a separation of functions was found in the Pharisaic tradition of Jesus' day. He leaves untouched the question whether the practice of the very earliest church reflected this sort of separation between the two functions. If it did not, then one might argue that Jesus intended to *combine* the two roles in the ministry He established. What little evidence we have seems to suggest that such a combination was effected and moreover that it was never fully lost over the centuries. While the priest-prophet has not always gone out into the marketplace to proclaim the Word after the manner of Dominic or Vincent de Paul, the liturgy itself has never *lost* its connection with the prophetic Word. It would seem that a movement to separate the meaningful preaching of the Word from the other aspects of the liturgy would risk giving birth to a worse dichotomy between worship and everyday conduct than the one which Vatican II strove to counteract.

WILLIAM F. KING, S.J.

REPLY: In his critique of my presentation on the ministry/priesthood Fr. King points to dangers in the separation I propose of which I am not unaware. But I fear that an equally great threat exists from the failure to bring some realistic clarity into the priesthood/ministry question. The basic problem with Fr. King's comments is his failure to sufficiently recognize the difference between preaching the Word and effectively executing it. I certainly do not wish to exclude concern with the prophetic Word from the liturgy or to imply that an ordained priest need not be committed to it. But such preaching does not necessarily imply

(Continued on page 510)

NEWS & VIEWS: 482 **CORRESPONDENCE: 483**
EDITORIALS: 483
CICOP LOOKS SOUTH FROM WASHINGTON: *Joseph McLellan* **484**
A DEEPENING CHILL: *Nat Hentoff* **486**
THE DEATH OF JOHN BERRYMAN: *Samuel Hazo* **489**
DOWN FROM THE MOUNTAIN: *Margaret Rowe* **491**
A CLERICAL COLLAGE: *Ralph McInerny* **494**
VERSE: *Edward Pell* **488**; *Arthur Gregor* **493**
THE SCREEN: *Colin L. Westerbeck, Jr.* **493**
SELECTIONS FOR RELIGIOUS BOOK WEEK: *George G. Higgins, Martin E. Marty, Richard P. McBrien, Jack Riemer, Albert L. Schlitzer, Gerard L. Sloyan, Arlene Swidler, Garry Wills* **500**

JAMES O'GARA: *Editor* JOHN DEEDY: *Managing Editor*
RAYMOND A. SCHROTH: *Assistant Editor* ANNE ROBERTSON: *Editorial Assistant*
PHILIP T. HARTUNG, COLIN L. WESTERBECK, JR.: *Movies* JOHN FANDEL: *Poetry*
BRIAN WICKER: *Great Britain* ALAIN WOODROW: *Paris*
HENRY TEN KORTENAAR: *Rome* JOHN HORGAN: *Dublin*
LOUIS MICHAEL COLONNESE: *Latin America*

EDWARD S. SKILLIN: *Publisher* JOHN BRUBAKER: *Advertising Manager*

COMMONWEAL A Weekly Review of Public Affairs, Literature and the Arts.
Second class postage paid at New York, N.Y.
Printed in the USA and published weekly,
except biweekly Christmas-New Year's and June to mid-September,
by Commonweal Publishing Co., 232 Madison Ave., New York, N.Y. 10016
MUrray Hill 3-2042. *Copyright © 1972 Commonweal Publishing Co., Inc.*
US and Canada; $14 a year. Foreign $16. Single copies 40¢

MUZZLING THE OPPOSITION

Some remarkable examples of the impulse of the Nixon Administration to intrude on the guarantees of the First Amendment—a proclivity discussed by Nat Hentoff beginning on page 468—have been furnished with the effort to preclude critical discussion on the President's eight-point peace proposal for Vietnam. The difference, of course, between Mr. Hentoff's focus and the events of recent days is that the intrusion this time is not against the print and broadcast media (although there is warning for them in the plethora of Administration comments); it is against the political opposition.

In a sense, there is nothing too surprising about this development. It is an old American tradition for a Presidential incumbent to seek to mute the opposition by declaring one or another area of concern out of bounds for public discussion; war, obviously, is the most likely area to set apart. President Johnson sought to stake out Vietnam as a sanctuary when he was running the war, and Presidents before him have sought to do likewise with their wars. The departure point between past and current history, however, is that no Administration has gone so far as to associate reasonable questioning of war policy by Presidential aspirants with what amounts to treason, something White House chief-of-staff H. R. Haldeman did when he exclaimed that Mr. Nixon's Presidential opponents "are consciously aiding and abetting the enemy of the United States." This is a blatant McCarthyism, so fraught with implications for the American political process that it should be repudiated immediately by the parties directly and indirectly responsible for Mr. Haldeman.

It is not enough for the White House to state that Mr. Haldeman was expressing "his own point of view." And it is not enough for Mr. Nixon to issue jejune pieties, as at his Feb. 10 news conference when, in the context of the Haldeman remark, he stated "I do not question the patriotism, I do not question the sincerity of people who disagree with me." (Who but a totally paranoid person would?) Mr. Nixon's responsibility for his chief-of-staff is not so easily discharged, particularly when only slightly less tendentious variations of the Haldeman theme are being circulated by the Vice President, Cabinet members and the Republican leadership of the Senate and House.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Admittedly it is possible to discount the Haldeman outburst as the extremism of an individual whose roots are long and deep in ultraconservatism, just as it is possible to discount the follow-up of the Administration's varsity as typical Nixonian tactic; the public has seen this sort of thing before, and it will see it again. In other words, one can become inured to the Nixon thing.

But one should not be inured on this "aiding-and-abetting" episode, as there are some extremely large stakes involved—not only the war and a peace, but because this is a Presidential-election year, the basic political processes of the nation itself. An essential ingredient of these processes is free and open discussion; to inhibit this exercise in any way is to tamper with the mechanism by which the democratic system ticks. President Nixon might reasonably expect a discretion on the part of his political opposition, but no one, not even the President, has the right to circumscribe the issues and leave no room for thought or ideas other than his own, most particularly on the topic which dominates the country's concerns. This would be true if the Nixon peace proposals were unqualifiedly above criticism. The fact that they are not makes all the more urgent the discussion the Administration would curtail.

CICOP Looks South From Washington

At its ninth annual meeting, held recently in Washington, D.C., the Catholic Inter-American Cooperation Program (CICOP) seemed to reach a midpoint in an evolutionary process. It retained aspects of the dry, learned and highly specialized seminar which it once was, but there was increased emphasis on what it is becoming—a combined convention, study-discussion program and course of group dynamics oriented (still without much focus) toward ultimate action.

Three days of concentrated CICOP can build up intense pressures within the dedicated, conscientious types the meeting attracts each year, and the problem at the end of the meeting is what to do with the charge that has been accumulated. The solution this year ran along lines that are becoming traditional. About 200 of the 500 delegates signed a protest against atrocities in Brazil—a ritual which seems sadly on the way toward becoming an annual event. And each of the sub-groups which carried out most of the CICOP activity made a statement on the final day.

These statements, distilling the varied impacts of the weekend's proceedings, sometimes went off into special interests remote from the formal theme this year—the communications media in the hemisphere. This was understandable; the media situation in Latin (as in non-Latin) America is rotten, but this merely reflects a larger, more pervasive rottenness. Discussion of the media was a change from such subjects as land reform, extractive industries, the price gap between raw materials and manufactured products, etc. But the theme was inevitably the same: exploitation—with the small difference that the media tend to soothe their victims while exploiting them.

The media, through advertising, image-building and the providing of a cheap opiate, fit in neatly with the total system of exploitation. And in this area, as in the others that previous CICOP meetings have covered, it is easier to perceive and diagnose the problem than to decide what concretely can be done about it. The concluding statements of the meeting were called an "Inventory for Action." There was more inventory than action in them.

The bill of particulars was summed up neatly in a quote from an earlier meeting, heard more than once at CICOP: the communications media "are dominated and monopolized by economic and political minorities, domestic as well as foreign, who use them to spread their particular value systems and perpetuate the structures of domination that serve their selfish interests."

A caucus of Latin Americans at CICOP elaborated on the theme:

—"So extensively are the media being used to manipulate people's thought processes that they fall short of their true purpose and become instead instruments of incommunication, falsifying reality."

—". . . There does not exist that genuine freedom of communication, with the guidance and entertainment it can provide, that all men need . . ."

—". . . The media cannot fully perform their function under a political and economic regime such as prevails in most of our countries, with the primary goals of profit, exploitation of the people and political and ideological dependency on both the national and international levels."

—". . . We denounce the manipulation of news by the powerful news agencies that operate in Latin America with a colonialist mentality. . . ."

So much for the statement of the problem. What to do? A variety of answers was offered by various groups at the meeting. All had one point in common—that there is no prospect of their being put into effect in the near future.

Technically most interesting were the ideas of two groups of media people at the meeting, those in the broadcast media and those in film and videotape. The broadcasters called for a free, democratic telecommunications system, financed "by diverse sources which are independent of the programming itself," staffed by low-salaried people who are free of "the myth of professionalism" and have "a commitment to the community served." This system would be decentralized, diversified in programming, owned and managed by the community and

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

devoted to two-way communication with facilities for feedback.

The film and tape people said that they must change their goals:

—Give up trying to penetrate the existing media and create new media controlled by the people.

—Stop trying to be middle-class spokesmen for oppressed people and instead give the people the skills and access needed to control media for themselves.

"The camera must be seen as a weapon, not only as a way to convey vital communications to people," the film and videotape workers said. "We must think of material that teaches people how to take power and how to survive . . . We must also find ways to make the media practical. Materials should be produced that teach people how to solve health problems, housing problems, legal problems, etc.

"We must remember that the commercial media will never help us solve the most pressing problems because the people who support these media are the problem."

In both of these statements, the prescription for change reads like a further elaboration of the diagnosis; a description of what would be healthy to contrast with the description of what is sick. But the gap between present problems and idealized solutions remains. There is a kind of wistfulness in the film-videotape workers' remark that "the primary factor in the restructuring of media is the restructuring of society."

The remaining statements departed in whole or in part from the communications theme. Two groups, a women's caucus and a Puerto Rican caucus, both criticized CICOP for not giving them sufficient attention—specifically, enough subsidized participants in the meeting. The Puerto Ricans, focusing on Catholic media and particularly on New York, asked for a "total education program" financed by the church which would include a Spanish-language Catholic periodical and Spanish educational television programs. The women's caucus, in a statement which sounded like a half-dozen separate statements strung together, discussed everything from the need to communicate "with our Cuban sisters" to the objectionable sermons commonly given on such occasions as the Feast of the Holy Family and Mother's Day.

The women asked the church to "cease to present, support, perpetuate and sanctify, during the last third of the twentieth century a pattern for women which is drawn from the social and cultural conditions of the first century A.D." They noted that, while women "resist arbitrary restrictions on our roles and opportunities in society," they also participate, consciously or not, "in other structures of oppression" and pledged to respect the rights of employees, children, minorities and other victims of these structures.

The purpose of CICOP, I suppose, is to promote contacts between North and South Americans and to increase and focus awareness of the southern continent's overwhelming social and economic problems. It succeeded, generally, this year in fulfilling this purpose and it seems to be constantly improving the highly specialized media needed for its particular message and audience. Not all the material communicated by this combination of formal lectures, dialogue and interpersonal encounter can be communicated effectively on a printed page.

There was, for example, a sense of long-range optimism widespread at the meeting, particularly among some of the Latin American delegates who knew, in concrete detail, the heartbreaking difficulties that face proponents of social change in Latin America. Data to support optimism were not abundant at the meeting, except in terms of the sheer numbers of exploited vs. exploiters and the caliber of leadership that is coming forward for the poor people.

Perhaps that was enough. At any rate it was there—expressed most effectively in a song that was heard repeatedly during the weekend. Like much of the best contemporary popular music, it comes from Brazil, where it has become the theme song of the underground and has been banned by the governemnt. "Love in our minds and flowers on the ground," the song says, "we know already that history is on our side." It's a good song and if songs can win revolutions it might do it. More likely, it expresses something more powerful but less definable that does win revolutions. Either way, it was thematic at this year's CICOP—as much so as anything spoken there. For one thing, it did exemplify the meeting's theme more accurately than anything available in print or on tape. It showed a medium of communication that can serve the people and be accepted by them, used by them, more easily than the technology-ridden media used for exploitation.

JOSEPH MCLELLAN

(Joseph McLellan is director of special projects for the NC News Service.)

COMING

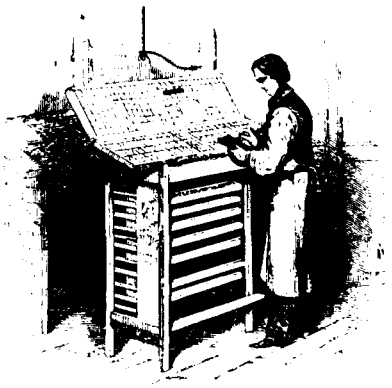
DAVID L. WARREN discusses the current climate of opinion on campus:

"On the altar of American Culture Religion rest the four idols of worship: a belief in monogamous sexual relationships within and without marriage; the creed that life's primary responsibility is work not leisure; the articulated faith that corporate capitalism is the only righteous form of organizing an economy; and the declaration that the law and its flag demand unblinking allegiance irrespective of circumstances. If this be the universe of religion to which students are purportedly returning, then the deacons are gravely mistaken in their observations. What we have here is a case of fantasy overwhelming fact."

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

A DEEPENING CHILL

NAT HENTOFF



Print and broadcast journalists are decidedly and volubly apprehensive about the state of the First Amendment

A primary responsibility of dissenting journalists, I. F. Stone said a few years ago, is not to scare themselves into a state of paralysis. Terms like "repression," if routinely used as cheap rhetoric, will have slight effect on the citizenry at large while infecting the users with gradually immobilizing paranoia. Don't cry wolf, in short, until you see a specific set of sharp teeth.

Yet, in this fourth year of the Nixon Administration, an increasing number of print and broadcast journalists are decidedly and volubly apprehensive about the state of the First Amendment.

Many of them, moreover, represent the straight rather than the radical press. This past September, for instance, W. Bradford Wiley, chairman of the Association of American Publishers—a group more usually aroused by the rising price of newsprint—said, somewhat in shock, "It is a critical fact that we are now faced with defending the First Amendment. Nothing like this has happened since the days of Senator Joseph R. McCarthy."

And Richard Salant, the doughty head of CBS News, is greatly concerned by the possibilities of resultant self-censorship in the ranks of his paladins of the First Amendment. "I think it's something that's increasing," Salant emphasizes. "I think it's going to get worse and worse and worse and worse. I don't think we've seen the climax of it, and I don't think it's passing. The tendency is to say, 'Oh, well, this isn't the ideal one to fight, so let's let this one go.' "

It would appear that the wolf is indeed here. A recent Twentieth Century Fund report, *Press Freedom Under Pressure,* by an independent eleven-man task force of journalists, jurists and lawyers, concludes that "press freedom might be more fragile than is widely assumed." In an editorial commenting on the report, the *New York Times,* not notably given to paranoia, expressed itself as being similarly troubled.

In an even more alarming American Civil Liberties Union survey, *The Engineering of Restraint: The Nixon Administration and the Press,* its author, Fred Powledge, claims that "the First Amendment is being lost, a little each day."

Taken together, the two reports underline many of the reasons for the growing anxiety within the fourth estate that this Administration is not limiting itself to complaints about getting a "bad press" but is engaged in multi-pronged incursions intended to put and keep the press so on the defensive that it, rather than government, will be under continual, self-limiting scrutiny.

There has been, for one example, an unprecedented use of governmental subpoena power to try to get reporters and broadcast journalists to hand over raw files of information they have used to prepare a particular story. Or to appear in secret before a grand jury. In either case, the effect is "chilling" on the present or future confidential sources of these newsmen. In addition, as the Twentieth Century Fund report points out, "sometimes records of a newspaper or television network's telephone calls, disbursements, expense accounts or other records can disclose the identity of a source as unerringly as the compelled testimony of a reporter. There have been instances in recent months in which prosecutors have attempted to subpoena such records."

Another way of closing off reporters from news sources, particularly sources among individuals and groups in opposition to the government, is to discredit

NAT HENTOFF *is the well-known author, journalist and critic. His most recent book is* A Political Life *(Knopf).*

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

the press by infiltrating it with secret police pretending to be reporters. (The main purpose of this not uncommon practice is to add more "information" to the swelling number of governmental dossiers on "persons of interest" to both the government and the press. But the long-term result is that dissenting activists, unsure of who the *real* reporter is, may decide to talk to no journalists at all, thereby further insulating themselves and making it easier for the government to deal with them without the press getting in the way by asking bothersome questions about civil liberties and due process.)

Entirely overt, of course, was the Nixon Administration's attempt to censor the press by the use of prior restraint on the publication of the Pentagon papers—the first such attempt by any Administration in our history. Both the A.C.L.U. and the Twentieth Century Fund reports focus on the case, with the former especially noting how limited the *New York Times*' "victory" for the First Amendment actually was. Five of the nine justices encouraged the government to believe that it could well punish those involved in the distribution and publication of the Pentagon Papers *after* they had appeared in print. Only the late Justice Black and Justice Douglas upheld the press' absolute right to freedom of expression.

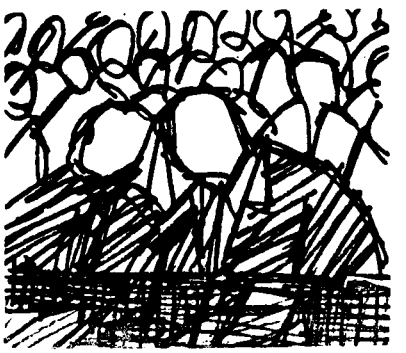
Accordingly, grand juries in Boston and Los Angeles, directed by the Department of Justice's Internal Security Division, have subpoenaed not only Neil Sheehan, the *New York Times* journalist directly involved, but diverse friends and acquaintances of Daniel Ellsberg—including free-lance writers and scholars who also function as journalists. Most of the latter, critics of American foreign policy, depend on confidential sources inside government which may be no longer available to them as soon as they testify in secret before a grand jury.

Moreover, when Beacon Press decided to exercise *its* First Amendment rights by publishing the Senator Gravel edition of the Pentagon Papers, it was first visited by two Pentagon officials as a Pentagon spokesman in Washington said he knew of no legal action planned against Beacon Press "at this time." After the four volumes came out, the Boston grand jury issued a subpoena designed to give the FBI access to the bank records of Beacon Press and its parent organization, the Unitarian-Universalist Association. The grand jury is also trying to get Harold Webber, the editor of M.I.T. Press, to testify, even though he had only *considered* publishing the Senator Gravel edition.

While established newspapers and publishing houses are speculating on the First Amendment's ability to withstand a possible four more years of the President's loose constriction of the Bill of Rights, the protean but chronically vulnerable underground press is under cruder and much more insistent siege. As the bimonthly, *Orpheus,* puts it, many of these papers "have been evicted from their offices and homes, harassed by the police, had their benefit parties raided, been bombed, burned, beaten, gypped, framed and lost printer after printer."

Most of these assaults have not been widely publicized because the straight press, by and large, does not really believe full First Amendment freedoms apply to their scruffy juniors. *Press Freedom Under Pressure* notes: "Of the numerous instances that were brought to the attention of the task force—instances in which elements of the underground press protested that they had been abused by the police—a majority were not mentioned in either the news or editorial columns of the established press. In those incidents that have developed into court cases, the underground press has been left largely to its own fragile devices by the more affluent elements of the media."

The First Amendment is indivisible, but some of those it is meant to protect do indeed consider themselves more worthy of its safeguards than others. Until recently, for another illustration, broadcast journalists'



problems with overly inquisitive government have not greatly concerned established exemplars of freedom of information by means of print. Certain pieties have been duly expressed, but the underlying assumption seemed to be that radio and television journalists were of less fundamental importance to the health of the republic than those who could trace their form of communication back to Tom Paine and Benjamin Franklin.

By its often egregious attempts to intimidate broadcasters, however, the Nixon Administration has awakened a growing number of newspapers to a recognition of their common First Amendment interests with these post-18th-Century upstarts. When Daniel Schorr of CBS News, who had long refused to accept Administration announcements at face value, was subjected to an FBI check—ostensibly to determine his qualifications for a mythical high Administration post—editorial writers for the *New York Times* and the *Washington Post,* among others, were as indignant as if he were one of their own.

Similarly, a *frisson* of empathy was evident in a number of newspapers when the House Committee on Interstate and Foreign Commerce served a subpoena on Dr. Frank Stanton, president of CBS, directing him to submit "all film, workprints, out-takes, and sound-tape recordings, written scripts and/or transcripts utilized in whole or

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

in part by CBS in connection with" *The Selling of the Pentagon.*

Dr. Stanton successfully resisted, but his "victory" for broadcasters was no more overwhelming than that of the *New York Times* in the Pentagon Papers case. As John J. O'Connor has observed in the *Times,* "The refusal of the House of Representatives to cite . . . Dr. Frank Stanton for contempt of Congress was carried in a vote of 226 to 181. More than 40 percent of the Representatives, in other words, supported the contempt maneuver. (A preliminary vote left Dr. Stanton with a margin of only four votes.) And in the debate preceding the vote, the bitterness of many lawmakers—including some committed to support the CBS executive—about broadcast journalism offered ample evidence of government's ability to apply what has been called 'the chilling effect.' "

Being licensed and thereby all the more open to damage from hostile government, many television stations—as Fred Powledge discloses in the *Engineering of Restraint*—are well into self-censorship. A man responsible for deciding what goes on a local station's Six O'Clock News told Powledge: "It's a matter of deciding that a project you want to undertake, and that you would have undertaken before, just might not be worth the trouble to undertake now. It's the worst form of censorship, I think. It literally chills me when I think about it and see it, and I *have* been seeing it."

Public television, depending *directly* on Congress for most of its current financing—and on the Administration for any chance of longterm financing—is becoming even more reluctant to chance the displeasure of government. The Corporation for Public Broadcasting's Public Broadcasting System, which co-ordinates and distributes nonlocal programming for most of the country's 205 public television stations, has sharply reduced its already limited number of muckraking public affairs programs. Bill Greeley, *Variety's* knowledgeable chronicler of public television, says flatly that a program such as *The Selling of the Pentagon* would not now be shown on public TV.

A few local public television stations, in such normally contentious cities as New York and San Francisco, intermittently engage in controversial forays, but most of their viewers tend to be dissenters of one kind or another anyway. In much of the rest of the country—where exposure to divergent views is most needed, if only as an antidote to the insular local newspapers—public television stations are less and less likely to disturb anyone.

All in all, however, while a case can be made that "the First Amendment is being lost, a little each day," it is far from frozen in disuse. A considerable accomplishment of the Nixon Administration has been its forceful reminder to the press, print and broadcast, that the natural relationship between it and government is that of adversaries. Not for many years has government so manifestly and aggressively revealed its contempt for the First Amendment.

It is doubtful, for instance, whether the *Washington Post* would have broken the venerable tradition of accepting off-the-record "backgrounders" from Administration officials if the hostility between the press and the Nixon Administration had not become so marked. This past December, Benjamin Bradlee, executive editor of the *Post,* announced his intention "to get this newspaper once and for all out of the business of distributing the party line of any official of any government without identifying that official and that government."

The *Post*, in effect, has declared its independence of government on a larger scale than ever before. If there is a second Nixon term, more of the press may be intimidated into blandness but there will be further, increasingly abrasive declarations of indepedence by those willing to take the risk of finding out how free they are to fulfill "the people's right to know." And the risks could be formidable, as Neil Sheehan of the *New York Times* may discover if he is indicted by the Boston grand jury.

As for the present deepening chill between government and the press, it's likely that so far, apprehension is more widespread than stiffening resistance. But to be afraid, you do have to be awake. And in that sense, the Nixon Administration has been of great use to the press. It has jolted us all into an awareness that faith in the First Amendment is not nearly enough to make it work.

●●●●●●●●●●●●●●

EDWARD PELL

RAUCOUS

Division is my fancy;
Here at the wood which I split
With blow upon blow of steel.

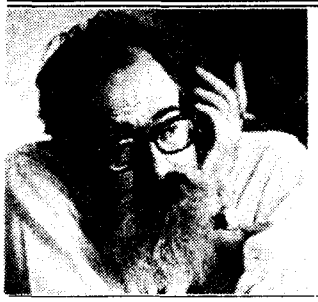
Separation is my skill;
At my home close upon the hill
Where I swing my brilliant axe.

Altercation sends my wood apart;
Makes two of one
Where my blood leaps between.

Splinters are my joy;
When the chopper does not know
How many chips will rend from a single blow.

Tearing these of nature's things
To my mind a fancy brings:
If with love we split apart,
Can division mend the heart?
And if tearing soothes our pain,
Will union give us health again?

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED



THE DEATH OF JOHN BERRYMAN

SAMUEL HAZO

Somehow it was like seeing a film for the second time. So many things about him pointed to his tragic conclusion.

The first and only time I met John Berryman was the afternoon and evening of April 15, 1970. As director of the International Poetry Forum in Pittsburgh, Pennsylvania, I had invited him to conclude a season of poetry readings that included John Updike, Carolyn Kizer, William Jay Smith, Robert Bly, James Wright, W. H. Auden, Isabella Gardner and Mark Strand, among others. The only previous conversation Berryman and I had was by telephone earlier that spring when I was passing through Minneapolis on a poetry reading commitment; I simply called to confirm his Pittsburgh date. Although he was alert and polite, there was a thickness in his voice that could have come from only one source, and he began the conversation by asking me pointblank, "Whom would you nominate from among American writers for the Nobel Prize?" I hedged, partly from an aversion I have for ranking writers and partly because the whole prospect of thinking "over the field" was unwelcome. "I would nominate Edmund Wilson, Robert Lowell and Norman Mailer," Berryman continued. I answered that I agreed with him on the first two. "Why not Mailer?" he asked. I changed the subject. This was our first talk, and I didn't want it to degenerate into a tug-of-war over who should receive what the inventor of dynamite had bequeathed to a foreign country to give the waiting writers of this world, including American, when their turn came.

A month later Berryman was in Pittsburgh, his right foot and left thumb heavily bandaged as a result of a successful but painful attempt to douse a wastebasket fire the previous night. We spoke as if the telephone conversation had ended with a comma, not a period. "I'm reading tonight from my new book," he said. "I've called it *Love and Fame* because that was what life was all about circa the time it deals with." He paused "I wrote it in hospital." I noticed that he tended to speak in the same telegrammic American that was the style of his poems, and that there were occasional Anglicisms ("in-hospital") that had burred themselves to his vocabulary as a result of his time in England.

Later we stopped for lunch, and he began speaking loudly enough for others in the restaurant to look in our direction. He went on (the book was everything to him at the moment): "I xeroxed six copies of *Love and Fame* and sent them to friends and asked them to, for God's sake, criticize it!" His loudness didn't bother me since I was interested in what he was saying; at any rate, it was preferable to gossip. But eventually it got to gossip.

He asked me what I thought of a particular poet whose short verses were widely imitated by collegians. I answered that anyone with a high school education could write verse that way. "Correction," said Berryman. "Anyone with a typewriter could write verse that way." On another poet whose talent I had long respected and whose last book had been discreetly ignored, Berryman said succinctly, "His best book." He paused, then added, "A delicious poet, that man."

He finished his second double Scotch as if it were orange juice. Noting my concern (I had been warned by friends about his drinking), he touched my sleeve and said with a smile, "Don't worry. I'll do a creditable job for tonight." At that point I felt two things about John Berryman, first, that he had a lucid and penetrating mind whose judgments, though barbed and cantankerous, were more right than wrong (I gave him the benefit of the doubt on Mailer) and, second, that he was a man who ought not to be left alone for long periods of time. He could talk with real love for his daughter at one moment, then become morose for so long that he seemed to forget where he was. But his human responses seemed genuine. When I told him that my wife was recovering from flu, he said, "I hope she will be all well soon." He could have been talking about his own wife.

Later when this frail and troubled man read from *Love and Fame* before an audience of some six hundred people, I realized that this was more than a reading. Frequently from the same stage many poets, literally tied to their texts, had read their poems with all the animation of television weather-broadcasters; public performance did not match private feelings. With Berryman, who was not a gifted reader as readers go, the audience realized that his words were coming from his racked soul. The reading was somehow his very life happening right there at that particular moment, and happening tragically. It was almost unbearable to observe and hear it.

By the end of his reading he was in acute pain from the blister on his burned and bandaged foot. The discomfort surfaced when a young poetaster asked Berryman how he had the nerve to call his sonnets sonnets. Berryman said succinctly, "Sometimes I don't like those

SAMUEL HAZO *is the director of the International Poetry Forum in Pittsburgh. His latest book is* The Last Bandit.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

poems myself, but, frankly, I don't give a damn if you like them or not! Why should I care about what you think of them!"

Afterward, we made it with difficulty back to the hotel, said goodbye and separated, as it turned out, forever.

During the next year or so I heard reports about him —how he absconded inexplicably in the very middle of a Wisconsin circuit tour, how he had sworn off liquor, how his poems were becoming better inasmuch as anything he said in his poems, to quote William Meredith, "came out poetry."

When I heard of Berryman's death, I was more depressed than shocked. Nor did the melodramatic newspaper obituaries ameliorate the feeling. You read about the bearded man standing on a bridge over the Mississippi, waving goodbye to a stranger, jumping into the ice below, being retrieved, being searched for the blank check and spectacles in his pocket, being recapitulated in print from his earliest books to the later ones that won him the Pulitzer Prize and National Book Award in 1965 and 1969, respectively. Somehow it was like seeing a film for the second time. So many things about him had pointed to this kind of a conclusion, that the fact seemed after the fact.

I went to my study, took *Love and Fame* from its place on the shelf and read the poems that Berryman never said would be in the book. They constituted the final section and were grouped under the title, "Eleven Addresses to the Lord." I had read them twice before, but now they seemed like Berryman's last will and testament. They had the tone of some of Hopkins' "sonnets of blood" or of Donne's death poems. There was the same sense of the worst, the same struggle to believe in something in the face of impossibility. "Man is ruining the pleasant earth and man./What at last, my lord, will you allow?/Postpone till after my children's deaths your doom;/if it be thy ineffable, inevitable will." There was the desire to transcend. "Sole watchman of the flying stars, guard me/against my flicker of impulse lust: teach me/to see them as sisters and daughters. Sustain/my grand endeavors: husbandship and crafting." There was also the omnipresent sense of death, even a desire for it. "Rest or transfiguration! come and come/whenever Thou wilt. My daughter and my son/fend will without me, when my work is done/ in Your opinion./Strengthen my widow, let her dream on me/thro' tranquil hours less and down to less./Abrupt elsewhere her heart, I sharply hope./I leave her in wise Hands." There was the hint of what was to come as there had been for Hemingway: "Under new management, Your Majesty:/Thine. I have solo'd mine since childhood, since/my father's suicide when I was twelve/blew out my most bright candle faith, and look at me." And there was at last the presence of resignation, the touch of divine pity that is reserved only for those who agonize in the soul's dark night: "Oil all my turbulence as at Thy dictation/I sweat out my way-

A Berryman Sampling

John Berryman first appeared in Commonweal's *pages on May 7, 1948, with a poem entitled "Whether There Is Sorrow in the Demons," excerpted here:*

Powers immortal, fixed, intractable.
Only the lost soul jerks whom they joy hang:
Clap of remorse, and tang and fang
More frightful than the drill
An outsize dentist scatters down a skull;

Nostalgia rips him swinging. Fast in malice
How may his masters mourn, how ever yearn
The frore pride wherein they burn?
God's fire. To what *qui tollis*
Stone-tufted ears prick back towards the
bright Palace?

John Berryman's last Commonweal *appearance was September 18, 1970, with the second of his then-five "Addresses to the Lord":*

Germanicus leapt upon the wild lion in Smyrna,
wishing to pass quickly from a lawless life.
The crowd shook the stadium.
The proconsul marvelled.

'Eighty & six years have I been his servant,
and he has done me no harm.
How can I blaspheme my King who saved Me?'
Polycarp, John's pupil, facing the fire.

Make too me acceptable at the end of time
in my degree, which then Thou wilt award.
Cancer, senility, mania,
I pray I may be ready with my witness.

ward words./Father Hopkins said the only true literary critic is Christ./Let me lie down exhausted, content with that." A similar note concluded the sequence: "Make too me acceptable at the end of time/in my degree, which then Thou wilt award./Cancer, senility, mania,/I pray I may be ready with my witness."

Anyone who is tempted to moralize on a poet's death by suicide should remind himself that no one really knows when absurdity or despair can sink a man. Let the doubters re-read Camus' *The Myth of Sisyphus* to see again how persuasively nihilism speaks to some human beings now and then. As a more fitting memorial, I would rather think of Archibald MacLeish's statement that any poet's life is ultimately of less consequence than his poems. The poems are what matter to the people who experience them, the culture that perpetuates them, the critics who appreciate them. History says that a man is no more than what he was. And history is right. Poetry says that a man is no less than what he made. And poetry is right. So be it with John Berryman.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

DOWN FROM THE MOUNTAIN

MARGARET ROWE

The transition from cloistered religious institution to experimental community

It is now more than two years since I left my cloistered community for the purpose of forming an experimental non-canonical group of sisters, to live in an ordinary house, wear contemporary clothes, integrate into the community among whom we live, and adopt the modern work-cycle so as to be self-supporting. As a community dedicated primarily to the life of prayer, we avoid any semblance of status or the symbols of separation traditionally associated with the cloister, in an attempt to translate the essentials of the "contemplative life" into the framework of twentieth century society with its cultural and economic norms.

Bishop Remi De Roo approved this proposal in principle, and agreed that we should come to his diocese on Vancouver Island for the purpose of putting our ideas to the practical test of living.

We are now four, from different cloistered orders, drawn together by our common aims and vision of the contemplative life and need for involvement in the society of which we are part. Providence, with a humor we can appreciate, has brought us from many corners of the earth to Nanaimo, whose Indian name means "The Meeting of the Tribes."

Forming community is, at this stage, an open question, and in this period of seeking, honest experimentation must be made among groups of people with similar values, if the real issue of polarization is to be dealt with. This will not be done if we attempt to construct perfect communities where like speaks only to like. Persons professionally serving the church of reconciliation are obviously called to serve in a capacity of healing wherever there is pain or disedification.

Religious life is the actualization of one's baptismal commitment, a living proclamation of God's transcendent love. It is a charism in the church, that should serve more fully to manifest to believers the reality of God's action in human lives; an objective sign that God makes a personal appeal to every man. And it can be understood properly only in the context of a faithful response to a personal call from God. Thus the only difference between the religious and her secular sister is the "constancy" of the public witness provided by a celibate community dedicated to the service of church and world; a sign that attracts other Christians to the effective fulfillment of their own duties, and their response to the personal appeal of God.

From this it follows that those who are called to a vocation involving marriage and deep secular commitment have something to offer to the religious; especially the "contemplative" whose traditional cloister isolates her from the rest of mankind and implies some sort of spiritual elevation (or "higher state") above the common level of humanity, and has led to real impoverishment all round, since it has precluded any effective sharing of gifts. And this can be extended further, to the church as a whole. Every local congregation is meant to be in some way a religious community, existing to provide a humble model for every human community. Yet the cloister, with its structure, cultus, relationships and so forth, is so far removed from reality that few people are able to recognize that it has anything to offer at all. And so it is unable to receive as it should, from the secular communities in which it is placed.

We tend to look back nostalgically to the simplicity that characterized the early church and the origins of our own congregations, noting the ease with which all members appeared able to share common goals and work together towards what was seen as the common good; there was communication, mutual encouragement and a sharing of ideas. These were our heritage. We accepted the traditions, customs, the "spirit of the order," and achieved peace in the certitude of knowing and doing the Father's will. We were absorbed into the institute and enjoyed the privilege of having been especially favored with a "higher vocation." We might see no tangible result from our lives, but we knew that if we were faithful we would be winning graces and saving souls, which made the sacrifices meaningful and of immense spiritual potential.

They were good days, ordered and tranquil. My own convictions were real and brought serenity and coherence to my life. I will never return to them, but neither will I repudiate them as naive or a mere waste of life and talents.

But my thinking has developed and my life has changed. Old truths of freedom and conscience, of openness and authenticity, have surfaced in a new guise and with renewed power. The doctrine of privation does not really satisfy a heart appalled by Vietnam and the Que-

SISTER MARGARET ROWE *describes the formation of her own new-style community.*

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

bec Liberation Front and the urban ghettos, or going back further, by Calvary. Christ is not easy to find in others because his assumed form is so varied, his disguise often so complete. I cannot accept the traditional justification that it is better to sacrifice the tree than offer the fruit of the tree, because it is by our fruit that we are known, and the one criterion in the Gospel for love of God is service of man—service in extremely this-worldly situations of hunger and deprivation, injustice and imprisonment.

I believe in Christ and his grace, the church he instituted, and his promise to be with it at all times. But that church was in the world, not above and remote from it; and its role was pilgrim and servant, not landlord or dictator or dividend-earner. It was a church of prophets who believed what they preached and witnessed to their beliefs by their lives and deeds.

I no longer believe that we must withdraw from the world to save and sanctify it. I have come down from the mountain—its austerity and its security—leaving behind those moments when God seemed so real, so easy to contact. Now I am in the busy world where it is often difficult to find God whose voice is no longer played back to me, but must be discerned in the pent-up frustrations and conflicts of needy, exploited, suffering, despairing man. He speaks on a streetcar jammed

with people who have forgotten their common humanity; in the constant pressure to budget my meager earnings to pay rent and taxes; in anguished voices crying out for liberation from political tyranny, social discrimination, stifling paternalism, sterile legalism and spiritual alienation. In such a world is it too *simpliste* simply to trust, to hope, to open oneself to such contradictions which are the travail of a world being born anew, in such a way that these realities become a valid prayer, an authentic encounter with Christ? Perhaps God is different things to different people, and each one truly glimpses the truth which has a million facets.

However this may be, I feel more at peace in my present insecurity and uncertainty than I ever was in my absolute certitude of having chosen "the better part," which I accepted in the traditional training of my novitiate years . . . a state of mind I find difficult today to recapture, because I have come to grips with reality, learning that where there is life there must be growth, and that the unchanging beauty of a flawless ideal is more apt to Keats' *Grecian Urn* than to Christian religious life.

I do not claim to have discovered anything new in Christian teaching, but I hope to find a way of returning to the simplicity of Gospel living, before the legislators built into it observances and sanctions which belonged to one specific socio-cultural era. Nor do I claim that my way of tackling this renewal is a universal need for all. But somehow I am learning gradually a personal life of prayer that can and must live and grow in the midst of chaos, uncertainty and even apparent absurdity.

Because despite all, at the heart of my own change lies a new security: the conviction that to live in any positive sense is to lay oneself open to risk, to error, and to death. And to risk is to accept the freedom to be responsible. Right and wrong are not so clear-cut, so carefully formulated or easily identifiable now, nor are the values of tradition, God's will or divine providence. It is I who have to search out and test, because I alone am accountable and must accept the consequences of my own decisions and actions.

And so, we attempt to live out our ideals of a praying community in the contemporary world which is, in fact, an experience in Christian living to its fullest extent. All Christians are committed to prayer, to some kind of "distance," to witness, to the asking of ultimate questions. We are trying to live this Christian imperative in a special way, in a particular kind of community. This enables us to accept a pioneering role (which our bishop, with real prophetic insight, recognizes), and precisely because we are trying to live what is essentially the Christian life, we are able to challenge and offer inspiration to those others who are called to live it in other ways and circumstances. We hope thus to grapple with the fundamental weakness of the canonical contemplative life, which is that it is so far removed from normality that it cannot be *seen* simply as a form of the Christian vocation to which all are called, and has needed elaborate rationalizations to justify its existence. Its witness value is accordingly reduced or negated.

Today we believe the "witness" of a life consecrated to prayer and service is not that of withdrawal into a "fortress on the hill" to generate spiritual energy for a world of which one knows nothing. It is in living among and serving the people one prays with and for, communicating to them the values of a life of prayer, and sharing with them its fruits.

Hegel said the owl of Minerva flies only in the dusk. A translation of this cryptic phrase is that a theory gains general recognition and acceptance at just about the time when conditions have changed sufficiently to make it obsolete. For this reason we have not sought approval of the Congregation for Religious for this experiment,

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

but only that of our bishop, whose interest, encouragement and support has made the whole venture not only possible but positive, with cooperation and acceptance on diocesan and parochial level.

Christ let his life unfold humanly through interaction with his fellow men. As he grew in understanding and wisdom his desire to share developed simultaneously. He was totally present to his environment and situation, to the social problems and conflicts of his day. He did not isolate himself, but plunged into the mainstream of life, free to respond to needs as they arose. In his response of self-giving love, he was the sign among men of the Father who wishes to draw all men to himself.

UNRANSOMING THE KIDNAPPED

THE SCREEN

Delbert Mann's *Kidnapped* is remarkable because it makes a tedious film out of two—not just one, but two—classic adventure stories. The first is Robert Louis Stevenson's *Kidnapped,* and the second is its sequel *Catriona* (which the film's credits incorrectly identify by the title, *David Balfour*). *Kidnapped* is left pretty well intact, as Stevenson wrote it; but *Catriona* is changed in ways that Stevenson would have abhorred. In Stevenson's version, once Alan Breck has helped David secure his inheritance from his uncle, David helps Alan, who is a Jacobite fugitive in his native Scotland, to escape to France. At the same time, while courting Catriona, the daughter of another Highland outlaw, David is also trying to help Alan's uncle defend himself against a murder charge trumped up by the Lord Advocate for political reasons. In the film's adaptation, Catriona is the daughter of Alan's uncle, and Alan surrenders, confessing to murder in order to obtain his uncle's release. By making Catriona the helpless daughter who will be alone and disconsolate if Alan's uncle dies, the film turns the story into a soap opera.

An adventure story whose hero has been psychologized with self-doubt, and then sentimentalized with magnanimity is what we might expect from the directors of *Marty* and *The Bachelor Party*. Soap opera is one of Delbert Mann's specialties, and I doubt that he winced when he saw Jack Pulman's script for this film. In all fairness, however, small imagination wasn't the only cause of failure here: a small budget also contributed. Michael Caine is made to play Alan as a has-been, a Highland warrior now haunted by the nightmare that he will live until the end of his days in a little room in Paris. Alan's life becomes the effort to deny or escape that vision, which is so strong it is presented as the only fantasy shot in the film. But one reason Alan cannot escape is that the whole film must be acted out in little rooms just like the one in his nightmare. Apparently nothing larger and better suited to the novel's outdoor adventures could be afforded.

Some scenes are shot in the Scottish countryside, but there is something pathetic about the film's attempts to persuade us that that countryside is crawling with British troops and refugees from Culloden. The land is so clearly at peace and oblivious to the moviemaker's farcical effort to create the illusion of social turmoil. Most of the action takes place indoors, in rooms that are the film's only period sets. The unfinished mansion of David's uncle is reduced to a little receiving room. Mid-eighteenth century Edinburgh is a couple of one-room offices and a garret bedroom. Even the battle that David and Alan fight against Captain Hoseason, David's kidnapper, is confined entirely to the ship's cabin.

Mann seems to have been so strapped for money that he had these one-room sets made like stage sets, with only three walls. There wouldn't have been much chance for the camera to move anyway, but in a three-walled room all it can do is stare straight ahead from a fixed position. This adds visual monotony to an already sluggish adaptation. Since the film has to act out Alan's story in such cramped little rooms, we cannot help seeing Alan as a man who probably would live out his life the same way, just as he fears he might. Given the *mise en scène* of the film he's in, even he must finally admit the likelihood of this fate. But his resignation to his fate is very un-Stevensonian. The original novels have died of claustrophobia here.

COLIN L. WESTERBECK, JR.

ARTHUR GREGOR

HISTORY

What do we know of what is behind us?
The old town we drove through yesterday
is as remote from us now
as the century it was built,
water covering all our yesterdays equally.

What do we know of what lies ahead?
We see the old inns coming toward us,
white irregular walls, windows spaced unevenly,
women and children waiting at corners to cross.
We see the end of a town and the fields and forests
beyond it,
but also hear the water waiting to cover them as we pass.

And what do we know
of what we do not see,
of what neither moves toward us
nor falls into watery wastes as we pass?

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

A CLERICAL COLLAGE

RALPH McINERNY

Seeking in good novels and bad an evolving image of the priest

MOST OF US, even if we would not want our daughter to marry one, are fascinated by priests. Certainly novelists are. Think of all the novels in which the priest has appeared as major or minor character, add those in which the rabbi or minister has figured, and the result may seem to be not so much a genre of Western literature as that literature itself. If we should be struck by this thought today, when men of the cloth seem in doubt as to what bolt it is from which they have been cut—perhaps this would encourage the thought—we might be tempted to seek in the imaginative portrayal of him some clue to the evolving image of the priest.

Mr. Irving Sussman has felt this temptation and, in *As Others See Us* (Sheed & Ward, $7.50), he has succumbed to it. It is difficult to know what to make of his book, though it is equally difficult to know how one should go about making such a book. Is it literary criticism? Not really, since Mr. Sussman's occasional remarks on the merits of a particular novel seem only that, occasional, not what he is after. Even a bad novel may be the vehicle of what he is out to find. Call it sociology of literature, then, and hope that no one will ask what the phrase is supposed to mean beyond seeking in good novels and bad an evolving image of the priest.

Is there an evolving image? Mr. Sussman sometimes suggests that there is, but at other times he speaks as if there were a timeless tension in the priestly office, a difficult balance between what he calls mysticism and social activism. I suspect that Mr. Sussman brings to the novels he discusses a conception of "the vocationed man" and that it is against that conception, though so unobtrusively that its givenness has to be guessed, that he assesses the imaginary portraits. Nor do I regard this as a fault. If our test of any imaginary portrayal of human action and character appeals beyond the confines of the novel, the image of what it is to be a priest must eventually be tested against the reality it images.

The book begins on a bus in California. Some young people are off to lend their help to farm workers in their dispute with the growers. A priest is with the young people. When the other passengers realize this, a discussion ensues "with everyone contributing his own ideas on the role of the priest as spiritual guide to the perplexed." The appeals to Kierkegaard, Bernanos and Newman in this opening chapter are puzzling, but Sussman soon arrives at his own menu of answers to the question: Who is the vocationed man? Sociologist. Humanist. Political Man. Spiritual Man. Mystic. "In other words, what answer can be given when he asks, 'How do I see myself, and how do others see me?' The best place to go for some answers is in the literature of the Western world."

An odd suggestion, that a priest in quest of his identity should turn to novels for help, but then Sussman simply needs a hook on which to hang his book and we need not take this therapeutic suggestion too seriously. The main thing is that Sussman had a good idea and pursued it deftly. Reading him, one is bound to miss mention of lots of novels which seem candidates for consideration, but it would be churlish not to be grateful for an interesting book. The truth is that each of us would have done it in his own way if we had had the idea and acted on it.

My own thoughts went back to high school days and to a short novel called *The Burden Light* which fascinated me with its account of a freshly ordained priest settling into his first parish. The fact that he took laundry home to his mother on his weekly visits seemed an important piece of lore, I'm not sure why. And there was a very imaginative novel, *Brother Petroc's Return*, which I would like to read again now, though I am all too aware that the books of one's boyhood do not often travel well into middle age. Owen Francis Dudley was a giant of the genre and I read Doran Hurley's *The Monsignor* several times. Of Canon Shehan I read only one novel, *The Spoiled Priest*. Sussman found Bruce Marshall's *The World, The Flesh and Father Smith* dated and old-fashioned. I loved it, far more than his recent *The Bishop* which Sussman does not mention.

If these novels have anything in common, perhaps it is that in them the priest functions in a stable setting, his role, however remote and strange to the reader, one he himself is fairly clear about. Even the resurrection of Brother Petroc, however incredible according to the canons of naturalistic fiction, was handled and sustained by appeal to the faith which can accommodate Lazarus emerging from the grave in his winding sheet. It is that link with the real world, the really real world, which saves such a story from mere fantasy, at least for a certain kind of reader. (Though that same reader finds the appearance of the devil in Fitzgerald's first novel artistically incredible.) But of course most of these novels were quite pedestrian, made no appeal to the miraculous and were similar only in the attention they paid to what Frank O'Connor has called a "submerged population."

The flaw in Mr. Sussman's theory of an evolving concept of the vocationed man in the novel—though, again, he does not hold consistently to his evolutionary hypothesis—is that it leads him

(Continued on page 499)

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

BOOKS

FOR BROTHERHOOD

This list includes books of general interest in the field of intergroup relations chosen from among the many published from August, 1970 through July, 1971. They were selected on the basis of their contribution to the search for community in a pluralistic society, and for their concern with interreligious, interracial, ethnic, economic and political challenges to achieve a healthy public order. The list is the result of unanimous agreement by a representative committee on their recommendations of the best in the field for children, young people, and adults.

BERNHARD E. OLSON, Supervisor
Paula K. Lazarus Library
of Intergroup Relations

This selection from the complete list is presented by the publishers named below

ADULT LIST

Babi Yar, by A. Anatoli (Kuznetsov), translated from the Russian by David Floyd. Farrar, Straus & Giroux. $10.00.

In September of 1941 the German army occupied the Ukrainian city of Kiev. Sleek and effiicient, the Nazis appeared almost heroic compared to the half-starved Russians who had just fled. But the posture was soon shattered as they systematically massacred the town's entire Jewish population—followed by its mental patients, gypsies, slackers, and other "unreliable elements." Kuznetsov, who was twelve at the time, first published his story in the Soviet Union, where it was censored and cut. Here he presents the original version in its full horror.

Between Two Fires: the Unheard Voices of Vietnam, ed. by Ly Qui Chung. Praeger Publishers. $5.95 ($1.95 paperback).

The feelings of ordinary Vietnamese people about the war seldom find expression in our communications media. This book, a collection of nine representative stories by schoolteachers, students, soldiers, etc., allows us to hear what the devastation and chaos have meant to a few of them.

Black Preaching, by Henry H. Mitchell. Lippincott. $5.50.

A pioneering volume in the C. Eric Lincoln Series in Black Religion, this book suggests that "one shouldn't be too surprised if the gospel song and the Soul sermon might do to the white churches what Black culture has already done to the white world of entertainment." The reliance of Black preaching on the Bible, and the fact that it takes place only in dialogue, are demonstrated. Transcripts of actual sermons are used as illustrations.

Black Priest/White Church: Catholics and Racism, by Laurence Lucas. Random House. $6.95.

Is the Catholic Church a white racist institution? The pastor of a Harlem parish answers in the affirmative and explains why being black and Catholic is such a difficult combination. Though angry, he is hopeful that change is possible in the church he loves, and he sets forth some guiding principles and proposals to accomplish this.

The Chickenbone Special, by Dwayne E. Walls. Harcourt Brace Jovanovich. $6.95.

Reluctantly, but out of necessity, thousands of riders go North each year on the Chickenbone Special, the nickname given to a Florida-to-New-York train. The stores of a few of these people are vividly told by a reporter for the **Charlotte Observer** who wishes to illuminate in concrete terms the vast problems of rural to urban migration in the U.S.

Crime in America: Observations on its Nature, Causes, Prevention and Control, by Ramsey Clark. Simon and Schuster. $6.95 ($2.95 paperback).

"Crime reflects the character of a people." With this blunt statement, former Attorney General Clark begins a penetrating, balanced, and humane analysis of an issue which disturbs most Americans. Well aware of the complexities and difficulties involved, he is nevertheless confident that crime can be controlled if we are willing to pay the price which social justice demands.

A Documentary History of the Mexican Americans, ed. by Wayne Moquin, with Charles Van Doren. Praeger. $13.50.

Sixty-five readings summarize the long and varied career of "La Raza"—from 1536 to 1970. A major source book for the history of the American Southwest, it covers the period of Spanish rule, the short period of Mexican domination, the Anglo-American "take-over" from 1849 to 1910, the increased migration from Mexico after that date, and the recent years of reawakening.

Jesus and Israel, by Jules Isaac, Edited by Claire Huchet Bishop. Holt, Rinehart and Winston. $12.50.

Carefully documented and clearly written, **Jesus and Israel** is a call for the necessary correction of Christian teaching on the Jews, perhaps the most potent exposure of Christian anti-Judaism ever written. Isaac shows conclusively that not only has conventional Christian piety perpetuated "a teaching of contempt" for Jews, but even the Gospels have been long distorted in the interest of religious polemic.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

ADULT LIST

Selected by . . .

JOSEPH E. CUNNEEN, Editor, Cross Currents.

ROCHELLE GIRSON, Book Review Editor, Saturday Review.

ARTHUR HERTZBERG, Rabbi, Temple Emanuel, Englewood, New Jersey.

ELIZABETH D. NORRIS, Librarian, YWCA, New York City.

DORIS VIACAVA, Librarian, Iona College, New Rochelle, New York.

For the complete Books for Brotherhood list write to:

The National Conference of Christians and Jews, 43 W. 57th St., New York, N. Y. 10019

Journey for Joedel, by Guy Owen. Crown. $4.95.

Mr. Owen's third novel is set in his mythical Cape Fear County, North Carolina, where white, Negro, and Indian, landowner and sharecropper together hazard the production of tobacco. The time is during the Depression, and the narartive traces a special day in the life of a half-Indian thirteen-year-old boy, Joedel, his first tobacco auction, and first encounter with the ambiguities of the adult world. Eschewing charm or nostalgia, this vivid evocation of an America past is immensely tough at its core.

Land of the Four Directions, text and photographs by Frederick John Pratson. Chatham Press. $7.95.

Simple language and fascinating photographs depict present day Indian life in Maine and New Brunswick. The non-Indian may perhaps for the first time understand how a Passamaquoddy, a Maliset or a Mic Mac feels about his land, his tribe, his family and his friends, or the repressions imposed on him by a white absentee, indifferent officialdom.

Listening to America: A Traveler Rediscovers His Country, by Bill Moyers. Harper's Magazine Press. $7.95.

For ten years Mr. Moyers "listened to America from a distance"—as deputy director of the Peace Corps, adviser to President Johnson, and as publisher of **Newsday.** So he packed his tape recorder and notebook, and took to a road that swung 13,000 miles from Connecticut to California, from Indiana to Arkansas. The result is a panoramic documentary, admirable in its scope and detail, which captures the essence of a country gripped by unrest and tribulation.

Of Men and Crabs, by Jose de Castro. The Vanguard Press. $5.95.

A novel about a small boy who discovers the meaning of hunger in his restricted world, the marshlands Recife, Brazil. Written by a global authority on hunger and underdevelopment, it depicts in human and personal terms this tragic reality which is endured by millions and knows no regional or national barriers.

Puerto Rico: A Profile, by Kal Wagenheim. Praeger. $8.50 ($2.95 paperback).

As Piri Thomas says in his foreword, **Puerto Rico** is "an objective, comprehensive, carefully researched study of the island—of its people, history, culture, geography economics, politics and beauty. . . . It presents a credible picture of what modern-day Puerto Rico and Puerto Ricans are all about; at the same time it gives adequate and relevant attention to the past." Up-to-date, readable, and crammed with reliable information.

Racial Influences On American Foreign Policy, edited by George W. Shepherd, Jr. Basic Books. $6.95.

A "conspiracy of silence" has until recently surrounded any serious investigation of the role our national racial attitudes play in our relations with other countries. We must at last face up to the effect the racist ideology of our foreign policy has on the rest of the world, a world which is now rejecting the old dominance of Anglo-Saxon values and white Europen alliances. These ten essays on the overall theme, as well as on our racial involvement in Africa, Asia and Latin America, put together many facts that have been known for a long time, but "like pieces of a kaleidoscope shaken in a particular way" only now are falling into startling new and revealing patterns.

The Samaritans: Heroes of the Holocaust, by Wladyslaw Bartoszewski in collaboration with Zofia Lewin. Twayne. $7.50.

Less than 100,000 Jews survived the Hitler pogrom in Poland out of a population of 3,500,000. Some survived in concentration camps, the remainder were hidden by the Polish people who risked their own lives in the venture. The rescuers from the ranks of the clergy, professionals, farmers, artists and labor are among "the Righteous among the nations of the world," a shining contrast to those who did nothing. Their stories are told here.

Social Responsibility and Investments, by Charles W. Powers. Abingdon, ($3.50 paperback).

This is a guide for all those who are rethinking the investment policies of the churches and looking for a new way to restructure them. The churches have some degree of economic power, and can invest for the social good of mankind and not merely for profit.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

CHILDREN'S AND YOUNG PEOPLE'S LIST

Selected by . . .

AUGUSTA BAKER, Coordinator of Children's Services, The New York Public Library.

LUCIA ENGLE, Assistant Director, Elementary School Libraries, New York City Board of Education.

JOSETTE FRANK, Director for Children's Books and Mass Media, Child Study Association of America.

NORA KRAMER, Consultant on Books for Children and Young People; Director, the Bookplan.

ETHNA SHEEHAN, Instructor in Literature for Children and Young People, St. John's University.

ADULT LIST (Continued)

Understanding Drug Use: An Adult's Guide to Drugs and the Young, by Peter Marin and Allan Y. Cohen. Harper & Row. $5.95.

This is a wise and open-ended primer for all parents tempted to panic and repression by the use of drugs among the young. The authors offer an excellent excursion into the world of the adolescent and help us understand why drug taking has become a fact of life for so many young people. Reliable information, realistic guidelines, and preventive and therapeutic measures are all included.

We Talk, You Listen: New Tribes, New Turf, by Vine Deloria, Jr. Macmillan. $5.95.

The author of **Custer Died For Our Sins** uncovers the dry rot in American Society and offers the hopeful analysis that many contemporary positive movements represent a search for a kind of neo-tribalism. The younger generation, black power, and community development organizations are seen from a fresh angle, tough-minded but tactically realistic.

CHILDREN'S AND YOUNG PEOPLE'S LIST

The Almost Year, by Florence Engel Randall. Atheneum. $5.95.

A black teenage girl unwillingly leaves her ghetto home to live with suburban whites. A provocative story dealing honestly with racial tensions. (11-14)

America Fever: the Story of American Immigration, by Barbara Kaye Greenleaf. Four Winds Press. $5.95.

A readable history of immigration from Colonial times to the present, including also a chapter on black people in the United States. (10-15)

Benjamin Banneker: the Man Who Saved Washington, by Claude Lewis. Illustrated by Ernest T. Crichlow. McGraw-Hill. $4.33.

This knowledge-hungry black farmer of Maryland taught himself so much astronomy, mathematics and kindred sciences that he was able to produce his own "Almanack" and draw from memory the plans necessary for laying out the new city of Washington, D.C. (10-13)

Black and Brave: the Black Soldier in America, by Otto Lindenmeyer. McGraw-Hill. $4.95.

The history, accomplishments and frustrations of black American soldiers from colonial times to Vietnam. (12-15)

Black means . . . , by Barney Grossman with Gladys Groom and the pupils of P.S. 150, The Bronx. Hill & Wang. $3.95.

Positive definitions of the word black, such as "Black is as rich as the earth," are accompanied by expressive illustrations to make a striking picture book. (5-9)

Black Troubadour: Langston Hughes, by Charlemae H. Rollins. Rand McNally, $4.95.

This sympathetic biography of the outstanding black writer emphasizes the poet's work and includes many of his poems. (10-15)

The Day Luis Was Lost, by Edna Barth. Illustrated by Lilian Obligado. Little, Brown, $4.50.

Luis, six weeks away from Puerto Rico, with a vocabulary of only two English words, tries to find his own way to school. A flooded street changes the "map in his mind," and he is lost. A kind policeman tries to help, but the National Anthem, sung in the school behind the police station, leads Luis straight to his classroom. (8-10)

Evangeline Booth: Daughter of Salvation, by Sigmund A. Lavine. Dodd, Mead, $4.00.

Early in life Evangeline demonstrated that she was a worthy child of William Booth, British founder of the new world-renowned humanitarian-oriented Salvation Army. She had tact, humor, imagination, and a gift for organization—all bound up in a warm, compassionate, deeply religious personality. (11-16)

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

ADVERTISEMENT

WHAT IS THE NATIONAL CONFERENCE OF CHRISTIANS AND JEWS?

NCCJ is a civic organization engaged in a nation-wide program of intergroup education. It enlists men and women of diverse religious groups who without compromise of conscience or of their distinctive and important religious differences work together to build better relationships among persons of all religions, races and nationalities. Its operation is civic and social although, obviously, the roots of the brotherhood which it seeks to build are in moral law and in religious faith.

CHILDREN'S AND YOUNG PEOPLE'S LIST (Continued)

Frederick Douglass Fights for Freedom, by Margaret Davidson. Four Winds, $4.95.

In 1838, a 28-year-old slave called Frederick escaped from Maryland to New York and freedom. This simple yet well-written biography goes on to explain how he became one of the most respected and famous men in America through his writing and lecturing, not only on behalf of blacks but for other oppressed Americans as well. (9-12)

Indian Foe, Indian Friend: the Story of William S. Harney, by Jules Archer. Illustrated by contemporary prints. Crowell Collier and Macmillan, $4.95.

Though duty compelled him to fight the Indians, this Army general sought fair treatment for them at his own peril, A strong case for Indian claims for justice today. (11-14)

Let's Steal The Moon: Jewish Tales, Ancient and Recent, retold by Blanche Luria Serwer. Illustrated by Trina Schart Hyman. Little, Brown, $3.95.

A fine collection, dealing with witches, fools and folkways, done with great distinction in both text and illustration. (9-12)

Look Who's Playing First Base, by Matt Christopher. Illustrated by Harvey Kidder. Little, Brown, $3.50.

Bantam League baseball is an easy-to-read story, highlighting the prejudice against a newly immigrated Russian boy and his eventual acceptance by the team. (8-11)

Mighty Hard Road: The Story of Cesar Chavez, by James P. Terzian and Kathryn Cramer. Doubleday (Signal Books). $3.50.

Cesar Chavez, by Ruth Franchers. Illustrated by Earl Thollander. Thomas Y. Crowell, $3.75.

In the Terzian-Cramer biography the labor leader's character, background, and encounters are drawn with skill and sympathy so that the reader understands the forces that led Chavez to dedicate his future to ameliorating the degrading conditions under which California migrant workers labored. Chavez emerges as a dedicated, self-sacrificing **poor** man, pledged to social change without violence. (11-16) The Franchers book is necessarily more simple in approach, yet its readers will surely discern something of the courage, strength and devotion of this outstanding American of Mexican descent. (8-10)

Migrant Girl, by Carli Laklan. McGraw-Hill, $4.95.

Implicit in this moving story of two dedicated young people, who fight for better wages and a better life for their families, is a strong plea for help in the plight of migrants in America. (9-12)

Ollie's Go-Kart, by Anne Huston. The Seabury Press, $4.95.

In a lively, action-filled tale, set in a crowded Ghetto, threatened trouble between Ollie and his new step-father leads to a solution which opens doors of opportunity and help for the members of a local gang. (9-12)

On Firm Ice, by Carter Wilson. Illustrated by William A. Berry. Thomas Y. Crowell, $3.95.

Day-to-day Eskimo life, family relationships, and the hardships of arctic hunting, are captured in stories and pictures that breathe the cold and boldly etch the struggle for survival. (10-12)

Paul Cuffee, America's First Black Captain, by Johanna Johnston. Illustrated by Elton Fax. Dodd, Mead, $3.23.

Working courageously and steadfastly against countless odds, Paul made his dreams of a better life as a respectable and responsible black citizen come true. Unselfishly, he sued his good fortunes to help other blacks improve their own lot. (8-12)

Sour Land, by William H. Armstrong. Harper and Row, $3.95.

Although Moses Waters, an unusually wise and kindly black man, befriends and is befriended by a white family in an extremely prejudiced rural community, he is nevertheless murdered by racists because of an impending trial at which he would testify against them. (11-13)

The Spider, The Cave, and The Pottery Bowl, by Eleanor Clymer. Illustrated by Ingrid Fetz. Atheneum, $3.95.

A sensitive portrayal of family life among modern Indians, stressing the need for creative work in order to sustain life and spirit. (9-12)

The Story of the United Nations, by Katharine Savage. Illustrated by photographs. Revised and enlarged. Henry Z. Walck, $6.50.

Survey of the structure, achievements and frustrations of this world-wide organization, updated to include current problems of the Near East and the emerging African nations. (11-14)

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

McInerny (Cont.)

to see as the growing tip of the clerical novel those in which the priest is a social activist. But clearly this is an old story. Mrs. Humphry Ward's *Robert Elsmere* was published in 1888. Her hero grows tired of theological niceties and disenchanted by the stifling corollaries of an established church and ends in the London slums. Her novel begat, among many others, Harold Frederic's *The Damnation of Theron Ware* and H. G. Wells' *The Soul of a Bishop*. The latter appeared in 1917 and despite its howling ineptitude is a fair example of the novelistic effort to identify Christianity with secular humanism, utopian socialism and the aspiration toward world government. The whole spate of social gospel novels—*In His Steps, If Christ Came to Chicago,* etc. etc.—are variations on those themes. It is therefore impossible to agree that the tale of the young priest thwarted by the institutional church and troubled by the social cash-value of trinitarian controversies is something new.

Sussman mentions none of these novels and this may explain why he sees the social activist priest as a new kind of novelistic hero. Had he mentioned *Robert Elsmere,* another theme might have suggested itself. A comparison of Mrs. Humphry Ward's novel and Newman's *Loss and Gain*, while it would not be terribly interesting from a literary point of view, is fundamental for the sociologist of the clerical novel. Mrs. Ward is a blood link between Matthew Arnold and Aldous Huxley, the niece of the former, the aunt of the latter. Newman's difference from Arnold on the matter of Christianity is worth pondering, just as Aldous Huxley's *Island* and *The Doors of Perception* should be confronted by the believer who does not care to have mystical experience reduced to a drug-induced state. It is not modes of social activism so much as variations on the theme of mysticism which are of real interest now, though neither is new to the novel.

I suppose criticism is largely a matter of finding principles to justify our likings and I should want to fashion a theory which would enable me to put novelists like Huysmans and Barbey d'Aureyville, Bernanos and Mauriac in the front ranks of those who have written novels about priests, in the front ranks with Graham Greene and J. F. Powers. The best stories record human failure, or so I think, and the best novels about priests tell the story of one who has not lived up to the vocation to which he has been called. Here failure cannot be construed as being a victim of injustice, real or imagined; it cannot be a lack of rectitude, the mere making of mistakes. What one wants is evil and sin and the threat of damnation. So many recent novels about priests, particularly those which Mr. Sussman seems to find the latest thing, have, to use a Kierkegaardian phrase, their dialectic outside. That is, the clerical hero, himself pretty much as he ought to be, is done in by the stupidity of superiors or by the clanking outmoded machinery of the organization. Such resolution as there is amounts to his winning through to rectitude computed in terms of the reigning liberal orthodoxy. He fights slum landlords, protests against the government, defies superiors who are not adequately smitten by the utopian ideal. Evil is outside.

It is when the usual understanding of success and failure is stood on its head that something like the paradox of Christianity becomes central to the clerical novel. To have a calculable impact, to alter the course of events, to "do good"—success in the usual sense involves these and more, but what if failure in these should constitute another and truer success? What if the tragic flaw resides in wanting success in the ordinary sense? What if the trouble is within? The idea that the church is second only to Standard Oil in efficiency has to be purged, though timeliness may call for the substitution of Standard Oil by various acronymic organizations. In *Morte d'Urban,* the hero twice swims for shore after the sinking of his human all too human hopes and I wonder if George Moore's *The Lake* was lapping at Powers' imagination as antithesis in these crucial scenes. His clerical con man must endure the death of all his cherished and worldly hopes and this failure is a beginning.

In *The Power and the Glory,* Greene's whiskey priest looks back on his past self and sees a simpering simoniac, his life spent separating peons from their pesos. He goes on functioning in a state of sin and this, pace Mr. Sussman, is not something new but so traditional a notion that it finds its natural expression in Latin: *ex opere operato*. The *jefe* may dream of a heaven on earth; the fugitive priest knows better. He sees himself as the unworthy chosen link between God and man and when he recalls the way things were before the revolution he is never tempted to fulminate against the bishops or the creed. His sense of his own sin enables the reader to discern a surprising redefinition of defeat.

Aristotle saw tragedy as a kind of truce with the irrational in human affairs: in a way we cannot see in daily life, Moira presides over all. The tragedy asserts a suprahuman rationality. For Christianity, the paradox is not simply an unseen compatibility of time and eternity; the eternal has entered time and the priest is the continuing vehicle of its workings in the quotidian world. A novel about the priest which misses this misses everything. Better and worse in the clerical novel may be computed in terms of the way in which this assertion of the non-absurdity of the absurd is made palpably dramatic. On this criterion, my own net of interest would not be as wide as Sussman's, though I would catch more imaginary fishers of men. Trollope would slip through the mesh along with many others Sussman has hauled in. Nor do I mean to restrict my catch to cold fish, to the somber theological thriller. Flopping in the bottom of the boat, though not in the bark of Peter, drowning in air, would be the comic clerics of Peter de Vries and Auberon Waugh.

RALPH MCINERNY *is a member of the faculty of the Department of Philosophy at the University of Notre Dame.*

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

CRITICS' CHOICES

George G. Higgins

The Geography of Faith: Conversations between Daniel Berrigan, When Underground, and Robert Coles. (Beacon Press. $7.50.)

Professor Coles, a distinguished child psychologist presently associated with Harvard University, is a true master of the tape-recorded interview—an art which, in his case, owes more, one suspects, to his personal qualities as a civilized human being than it does to any of the technical skills he may have acquired in the course of his professional training. That is to say, Dr. Coles comes through in his extended conversations with Father Berrigan as an expert psychologist, yes, but, even more impressively, as a Christian humanist whose personal humility and sensitive compassion for people (all people, including the so-called "middle Americans" so often neglected by his peers) comes straight out of the Gospel pure and unalloyed. Father Berrigan, for his part, comes through, under the gentle but persistent and perceptive probing of Dr. Coles, as an equally impressive Christian prophet—a leader among those for whom "being in some serious human trouble in their society is a very important geography right now for trying to discover what the future is going to be. . . ."

P.S. Father Berrigan, in one of his conversations with Dr. Coles, complains about the "blind consumerism" to which so many Americans are addicted. His point is well taken and has persuaded at least one addict to try to mend his ways. Accordingly I hereby pledge, as a first step in the right direction, that I will never again pay $7.50 for a 179-page book—a very good book, to be sure, but obviously overpriced. Shame on Beacon Press!

The Survival of Dogma by Avery Dulles, S.J. (Doubleday. $5.95.)

For those who are still suffering from what Michael Novak, following Lonergan, characterized, shortly after Vatican II, as non-historical orthodoxy, this collection of learned and sophisticated essays on faith, authority and dogma is just what the doctor ordered. No single book published since the end of the Council has been more helpful to this reviewer in separating the theological wheat from the chaff in all the talk that's going on about permanence versus change (or vice versa) in the life of the church. Who says the United States doesn't have any home-grown theologians to look up to and be proud of?

Flannery O'Connor: The Complete Stories. (Farrar, Straus, Giroux. $10.)

Dr. Coles, in the first of the volumes listed above, says that he doesn't see in the writings of certain psychoanalytic theorists the kind of "grace and humility" that he finds coming across in theologians and that he sees particularly "in writers like Simone Weil—or Flannery O'Connor, to move to our country." That strikes me as being a good enough reason for including this omnibus collection of the late Miss O'Connor's stories among the leading "religious" books of 1971. Let's say that it deserves to be acclaimed as one of the five best books of the year in any category—period.

The End of Religion: Autobiographical Explorations by Dom Aelred Graham. (Harcourt Brace Jovanovich, Inc. $7.95.)

We have it on his own authority that Dom Aelred's "favorite hobby" has always been "saying what I think in print." He's at it again. What he says in the present volume, with his usual quiet flair for the genteel and graceful understatement, may not be to the liking of certain people of high and low estate in the so-called ecclesiastical Establishment. It's recommended reading, nevertheless, not only for said authorities but, perhaps even more importantly, for those "liberal" or "progressive" reformers who spend (I almost said waste) so much of their time and energy blaming the people upstairs for what seems to have gone wrong in the church in recent years. Dom Aelred, for his part, thinks that they are barking up the wrong tree. "No one, it seems to me," he says, "is particularly to blame for the situation that now confronts us: One of confusion and uncertainty." Moreover, if I understand him correctly, he thinks we ought to be grateful for this confusion and uncertainty. "Without prejudice to the traditional constitution of the church," he writes, "it may be suggested that what is now becoming apparent to all is the theological truism that any ecclesiastical system as such cannot fully meet the aspirations of those who desire to be authentically religious. In other words, spiritual renewal lies beyond the scope of administrative acts. The most these can do is point the way, help to provide the atmosphere in which each individual may undergo, by an actual experience as well as symbolically, a rebirth, lose his egocentricity and become an enlightened, free, and loving human being. To what extent Vatican II has been successful in attaining these objectives is still too early to say. My own view is that the Council has been the occasion, rather than the direct cause, of a healthy sense of liberation springing up among the faithful. For those who prefer to live under the pressure of authority this experience can be troubling. To those for whom freedom pertains to the essence of religion the Council and its aftermath call for gratitude and rejoicing."

It occurs to this reviewer that at least 50 percent of the frustration now being experienced by disillusioned reformers in the church could be eliminated if they (we) were to take these words to heart.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

That presupposes, of course, that we really mean it when we insist—ever so stridently at times—on being treated as mature Christians. That's admittedly a big presupposition. Only time will tell whether it squares with the facts.

Creative Ministry by Henri J. M. Nouwen. (Doubleday. $4.95.)

A series of essays (first published, if I am not mistaken, in the *National Catholic Reporter*) which attempt to push what used to be known as pastoral theology "beyond professionalism in teaching, preaching, counseling, organizing, and celebrating." The perfect Christmas (make it Easter) gift for every "minister," Catholic or Protestant, ordained or otherwise. "But what is true for ministers and priests in the formal sense," Father Nouwen reminds us, "is true for every man and woman who wants to live his life in the light of the Gospel of Jesus Christ. Therefore, in essence, this book is about the life style of every Christian." Second the motion.

Martin E. Marty

Monitors of the Western culture-religion orbit, which is where I locate myself, cannot help but notice Peter Schrag, *The Decline of the Wasp* (Simon and Schuster, $6.95). It is the attention-getting book of the season in this field, one which puts down White Anglo-Saxon Protestant cultural contributions and sees them being replaced by a kind of aimless pluralism. Urban Jews, disaffected Catholics, and post-Protestant plastic Americans will take the WASP's place. Schrag can never quite decide whether there is enough WASPism left in our culture to be a threat or whether so much is gone that he should mourn; whether WASP values somehow positively helped our culture congeal or whether it's simply 'good riddance.'

He knows almost nothing about the affirmative aspects of Protestantism as a religious force, and his historical glances are consistently skittish. Serious students will do better to turn to Robert T. Handy's book (reviewed here January 21, 1972). But, alas, most book-buyers are not all that serious, and Schrag's will serve to alert people, in entertaining half-truth fashion, about the demise of one form of our cultural complex.

Frederick Sontag and John K. Roth in *The American Religious Experience: The Roots, Trends and Future of Theology* (Harper and Row, $10.95) more than they know or intend to, equate "WASP—*The* American Experience." Roman Catholics blip across the screen for a couple of pages at the beginning and end of the book and only Richard Rubenstein represents Judaism though the authors remind us that "Quakers, Mormons, Christian Scientists, Judaism and Pentecostal groups—all are as much a part of the American religious scene as Puritanism, Presbyterianism and Catholicism." There is nothing wrong with isolating the dominant WASP-Strand—I've done it myself, and cannot complain—but it would be nice, just once, to see someone talk about American experience and even about theology without confining his work to bookish-WASPism in its more European theological modes. Especially when, as in the Sontag-Roth case, one is commending religious pluralism. Leaving this major quibble aside, let me recommend their book as a useful and fair-minded tracing of mainline Protestant theology and para-Protestant religious philosophy.

Richard R. Niebuhr, bearer of a great name in American Protestant theology, in *Experiential Religion* (Harper and Row, $5.95) examines an old theme newly reappropriated. With Catholic Pentecostals, commune-ists, Protestant Jesus freaks, and other experiences on the scene, it was time that formal theology took up again what old Jonathan Edwards called "the religious affections." Serious, compact, and—shall we remind ourselves—'Niebuhrian' in mien.

My favorite commune is the Bruderhof, locally represented at Woodcrest, New York, the offspring of a three-generation-old movement from Germany. The commune houses Plough Publishing Company, printers of not-bad books on communal piety, along with toy factories and other survival-promoting devices. In Benjamin Zablocki, *The Joyful Community* (Pelican, $1.95) you will find a serious sociological treatise on the doings of this durable group.

Frederick Denison Maurice was the Anglican counterpart (intellectual seriousness, drama of conversion, scope of thought, leadership) to the better-known John Henry Newman. In this centennial year of his death he receives deserving treatment from Olive J. Brose in *Frederick Denison Maurice: Rebellious Conformist 1805-1872* (Ohio University Press, $12.50). Dr. Brose, expert on the Victorian Church, eschews the 'relevance' motif and sympathetically traces what can be known of Maurice's inner life.

Albert B. Cleage, Jr., *Black Christian Nationalism* (Morrow, $8.95; paperback, $3.45) will make waves; Henry Warner Bowden, *Church History in the Age of Science* (University of North Carolina Press, $10) won't. The strident tract and the quiet inquiry suggest something of the extremes of what's going on in our field these days.

Richard P. McBrien

There seems to have been an upturn in the quality of religious book publishing during 1971. At least one does not have to grope so desperately this year for a list of reputable titles in the theological field. Of course we are still a long way from the extravagant productivity of the middle and late nineteen sixties.

Works of solid historical scholarship, on the one hand, and of immediate, pastoral practicality, on the other, tended to dominate that portion of the theological scene which usually attracts my attention.

Taking both categories into account, I should suggest that Yale Professor Jaroslav Pelikan's contribution occupies the front rank. His *Emergence of the*

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Catholic Tradition (100-600) (The University of Chicago Press, $15.), which was accorded the John Gilmary Shea Prize by the American Catholic Historical Association, traces the doctrinal developments of the earliest centuries of Christian history to a point where, in Pelikan's judgment, the church achieved an "orthodox consensus." This consensus provides the basis and the starting-point for subsequent theological, doctrinal and ecclesiastical developments in both Eastern and Western Christianity. The book, which is constructed with an eye to the general reader as well as to the scholar, is only the first volume of a projected five-volume history of doctrine. If Professor Pelikan is able to maintain the quality of this initial effort in those subsequent volumes, his series, *The Christian Tradition: A History of the Development of Doctrine*, may achieve what no other theologian has been able to accomplish since the days of Adolf Harnack.

Remarkably, Dr. Pelikan also published during the year *Historical Theology: Continuity and Change in Christian Doctrine* (Corpus Instrumentorum and Westminster Press, $9.95), wherein he attempts to show the connection between the discipline of history and the study of theology. This book is part of the ill-fated *Theological Resources* series from which there also emerged last year Avery Dulles' *A History of Apologetics* (same publisher, same price). Herein Father Dulles sets out to "tell the story of the various ways in which thoughtful Christians, in different ages and cultures, have striven to 'give a reason for the hope that was in them'."

Dulles, like Pelikan, had a second book to his credit in 1971: *The Survival of Dogma* (Doubleday, $5.95). This is a collection of some lectures and previously published articles on certain common themes: doctrinal authority and pluralism, prophecy, the irreformability of dogma, dogma in its ecumenical aspects, and so forth. The consistent clarity of the presentation reflects the author's competent control of the material.

Three symposia, originally sponsored by the Canon Law Society of America, found their way into print during the past several months, but outside the prestigious commercial paths: *The Once and Future Church: A Communion of Freedom*, edited by James A. Coriden (Alba House, $3.95); *Who Decides for the Church?: Studies in Co-Responsibility*, also edited by James A. Coriden (The Canon Law Society of America, $3.50); and *The Choosing of Bishops*, edited by William W. Bassett (The Canon Law Society of America, $2.50). Each of these collections studies the issue of decision-making in the church from canonical, theological, historical, sociological and biblical points of view. One of the great problems in the Catholic church today is that, while serious and responsible reform efforts require the kind of scholarly grounding provided in books of this sort, such books usually go unnoticed and unread by the overwhelming majority of American Catholics, and even by those who are directly involved in reformist enterprises.

This list would not be complete without some mention of the year's most controversial religious book, *Infallible?: An Inquiry*, by Hans Küng (Doubleday, $5.95). *The Infallibility Debate*, edited by John J. Kirvan (Paulist Press, $1.95), provides those seriously interested in the discussion with an opportunity to probe more deeply than the headlines, the brief news stories, the various editorial comments, and the several expressions of official indignation.

Jack Riemer

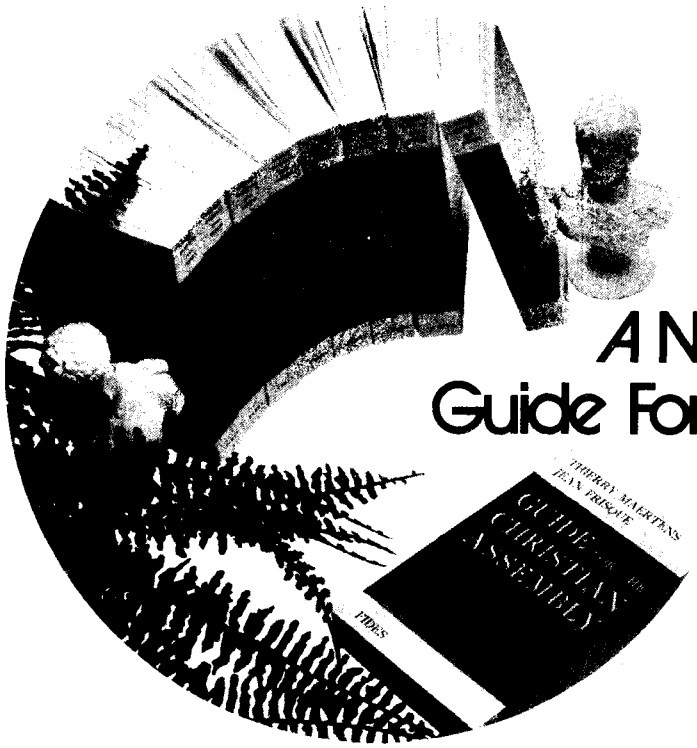
The printing presses turn out more books each year than any person can possibly read and so this list makes no pretensions of being the best of the books that were published this year. All it is is the best of the books that I have read in my own special field of interest which is Judaism.

The best book on Israel, in my judgment, was *The Seventh Day* (edited by Avraham Shapiro, Scribners, $6.95). This is an extraordinary book that unfortunately for some reason has not received the attention that it deserves. It is the record of a series of discussions that were held with returning soldiers on the kibbutzim shortly after the Six-Day War. There is no book that I know of that is parallel to it in all the post-war literature of the nations. We are used to having men who have been defeated in war writing about how ugly it is, but here we have victors lamenting over the senselessness of shedding blood. We are familiar with pacifists who write about the need to remember the humanity of the men on the other side but here we have winners who worry about the faces and the families of those whom they had to kill. Usually we have victorious soldiers coming home in glory with prizes and parades but here we have an army that took no booty, that held no parades, and that came back with a sense of relief at having survived mixed with a sense of grief and guilt over those who did not.

Most of the people who were interviewed in this book do not consider themselves religious and some of them would be embarrassed and confused if they were called pious and yet this is a deeply religious work, perhaps one of the most significant that has appeared in many years. It should be read by all who are involved in the peace movement and by all who would comprehend the character of Israel, for it explains as no other work that I know of how this people has remained militarily strong without becoming militaristic, how it has learned to kill when necessary without ever becoming accustomed and inured to it.

The most significant work in Jewish thought published this year was probably Franz Rosenzweig's *The Star of Redemption* (Holt, Rinehart, & Winston, $10.). This work which was originally published in German in the period between the World Wars was in its day a powerful statement against Hegelian abstractionist thinking and a key document of existentialist thought.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED



A New, Completely Revised Guide For The Christian Assembly.

BY: THIERRY MAERTENS, OSB
AND JEAN FRISQUE

FIDES PUBLISHERS is proud to announce a significant publishing event...

The widely acclaimed GUIDE FOR THE CHRISTIAN ASSEMBLY has been completely revised to conform to the new lectionary and presents, in nine volumes, the commentary on the readings for every Sunday, weekday and feastday mass for the entire three year cycle.

The new edition of GUIDE FOR THE CHRISTIAN ASSEMBLY provides a full though non-technical treatment of each of the three readings for the three cycles in terms of their liturgical exegesis, doctrinal exposition and pastoral application.

The new GUIDE FOR THE CHRISTIAN ASSEMBLY also provides lucid, simple direction for personal preparation for the liturgy and establishes a basis for an ongoing study of Scripture following the liturgical seasons.

In addition, this new edition of GUIDE FOR THE CHRISTIAN ASSEMBLY is an authoritative source book for informal liturgy of the word presentations as well as a practical resource book for CFM and Liturgy Discussion Groups.

GUIDE FOR THE CHRISTIAN ASSEMBLY is vital to today's ministry throughout the world and is being translated in eight languages for the everyday use of priests, religious and lay-people everywhere.

DON'T FAIL TO RESERVE YOUR NINE VOLUME SET NOW! IT SHOULD BE A PART OF EVERY PARISH, CONVENT, SEMINARY, COLLEGE AND PERSONAL LIBRARY.

"A very worthwhile work and will be a tremendous help to preachers of the gospel." Rev. John E. Rotelle, OSA, Associate Director, Bishops' Committee on the Liturgy

"Strong emphasis throughout on the missionary nature of the Church... excellent commentaries...materials also very suitable for teamwork approach in homily preparation." MISSION INTERCOM, United States Catholic Mission Council

Commentaries for every Sunday, weekday and feastday Mass for the entire three year liturgical cycle will be presented in nine volumes:

I ADVENT-CHRISTMAS

II FIRST TO EIGHT WEEKS — SECOND TO EIGHTH SUNDAYS

III LENT-EASTER

IV EASTERTIME

V NINTH TO TWENTY-FIRST SUNDAYS

VI NINTH TO TWENTY-FIRST WEEKS

VII TWENTY-SECOND TO THIRTY-FOURTH SUNDAYS

VIII TWENTY-SECOND TO THIRTY-FOURTH WEEKS

IX FEASTDAYS, CALENDAR AND BIOGRAPHIES OF SAINTS

Write for complete publication information.

FIDES PUBLISHERS, INC.
BOX F DEPT. C
NOTRE DAME, INDIANA 46556

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Now it appears for the first time in an English translation so that it can confront and instruct a new generation and community of readers.

Franz Rosenzweig's life story is incredibly romantic. It contains a number of twists and turns that no writer of fiction would ever have conceived. A student of philosophy at Berlin, Leipzig and Freiburg, he should have become a professor in the Hegelian tradition. Instead he broke with German idealism and wrote this work affirming the importance of man, nature and God. A private in the army, he wrote this work on postcards which he mailed home to his mother, and yet it reads as if it were written in a library instead of in a trench. A newcomer to Jewish learning, he formed a new kind of school in which students and teachers searched together, and out of that school have come some of the leading spirits of America and Israel. He was stricken by a paralysis that took away his voice and his ability to move most of his body, and yet he continued to write down to almost his last days, and these writings have an irenic tone that give no hint of the agony that they must have caused him to produce.

For Jews, Rosenzweig's importance is that he points a third way between fundamentalism and liberalism. He takes both God and man seriously. He sees the Bible as the word of God and the work of man in an inseparable combination. He sees Jewish law, not as folkways and customs, as the secularists do, and not as divine fiat, as the fundamentalists do, but as something to be tried and tasted in the hope that God may speak through it to us as He has to previous generations before us.

For Christians, Rosenzweig's significance lies in the fact that perhaps more than any other Jewish thinker of modern times he grants Christianity a role and a status in the divine scheme. "Before God," he writes, "Jews and Christians both labor at the same task. He cannot dispense with either. He has set enmity between the two for all time and withal has most intimately bound each to the other. To us He gave eternal life, them He set on the eternal way. The truth, the whole truth, belongs neither to them or to us, but only to Him." This doctrine of the double covenant which he expounded helped to set the stage for the interfaith dialogues of today.

The most memorable work of fiction of this year, in my judgment, is Bernard Malamud's *The Tenants* (Farrar, Straus, & Cudahy $6.95). It is a deeply disturbing story for the bleak vision of America that it contains. It is a parable in which a Jew and a black man destroy each other and in the end no one is left and nothing is left except a helpless plea to whoever it is that runs the universe to show some mercy. Malamud seems to have moved very far from his first novel, *The Assistant*, in which compassion was redemptive, in which it had the power to cross over cultures and to convert souls, to this novel in which compassion is weak and feeble, and of mixed motive and of no avail. Perhaps it is not so much that Malamud has moved as that he senses how far the United States has moved in this last decade.

If space permitted one would like to say at least a word about the writings that are coming out of the Jewish freedom movement in Russia, about the new phenomenon of Jewish university studies and the scholarship that is coming from there, and about the new Jewish radicals from the far right and far left who are shaking up the establishment and demonstrating new vitality in the Jewish community. Perhaps next year's report can focus on these.

Albert L. Schlitzer

Dom Helder Camara, *Revolution Through Peace* (Harper & Row, $4.95) views our world as beset with inherent forces of violence: the violence of poverty erupting out of class exploitation within a country and of trade exploitation without. This leads to the violence of revolt and subsequent repression. A rhythm of violence lies at the roots of our world from which there is no escape save by the elimination of poverty. Justice alone can bring this about. One critic writes: "In trying to find a non-Marxist solution to the imbalance of the relationship between the underdeveloped countries and the industrialized world, and the internal class imbalance of the former, Dom Helder is guilty of a common fault, in that he offers a solution whose impracticality belies the accuracy of his analysis." Is Dom Helder's, then, an ineffectual dream? Then so is the whole thrust of Christ. The church is slowly, almost grudgingly, awakening to its responsibility in this area and what it can achieve by concerted action. The recent Synod in Rome on Justice was only the weak beginning of what should be the Christian impact on the world.

James Hitchcock, *The Decline and Fall of Radical Catholicism* (Herder and Herder, $6.50) writes that "he lays claim himself to the title of progressive which he often criticizes in the book." He suggests that the greatest handicap from which the reformers have suffered since the Council is the "general absence of reasoned opposition." The "radicals" whom he attacks with "reasoned opposition" are in the main those who have written for *Commonweal* and the *NCR*. As in most books of this kind, over-simplification and half-truth are rampant. The "radicals," he says, seek to destroy the authority of the hierarchy and to replace it with the authority of the intellectuals. Then the usual charge that the basic reason for their aberration is a crisis of faith. Maybe so. But let us not play God. For us mortals they have the right to be taken as sincere and conscientious men. A living theology for today must be pluralistic and dialectical.

Thomas A. Adinopulos' (denominational persuasion unknown) *The Erosion of Faith: An Inquiry into the Origin of the Contemporary Crisis in Religious Thought* (Quadrangle Books, $10.) merits attention. In trying to assess where we are today and how we got this way the author goes back to the Reformation which "liberated the intellectual disciplines from the a priori truths of Bible and church and has-

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

tened the break with the old religious order of life." He claims that this movement enriched theology, even though the end result, in his own words, amounted to an "erosion of faith." Modern theologians view their task not so much as the word would suggest, an understanding of God, but rather as an understanding of the problem of God; their task is not God but man, for the problem of God is man's problem. Two figures from the 19th century prove seminal to contemporary theological thinking: F. Schleiermacher and Soren Kirkegaard. In the former's theology of "feeling" is to be found the basis of the modern effort to relate faith to culture, while the latter's emphasis on the primacy of the individual has led the modern theologian to redefine the meaning of his faith. The end result: the loss of certainty about God, church and Bible today reflects, and in part occasions, man's loss of confidence in himself. Inevitably God and man are in polarity. The "post-Christian" man cannot be fully himself by simply ignoring God. On this point Nietzsche has

● ● ● ● ● ● ● ● ●

REVIEWERS

MSGR. GEORGE G. HIGGINS is director, Division for Urban Life, Department of Social Development, United States Catholic Conference.

MARTIN E. MARTY is professor of modern church history at the University of Chicago and the author of *Righteous Empire: The Protestant Experience in America* (Dial).

FATHER RICHARD P. MCBRIEN teaches in the theology department at Boston College and is the author of *Do We Need the Church?* (Harper & Row).

RABBI JACK RIEMER of Beth Abraham Synagogue in Ohio, edited *New Prayers for the High Holy Days* (Media Judaica).

FATHER ALBERT L. SCHLITZER, C.S.C., is a member of the faculty at the University of Notre Dame.

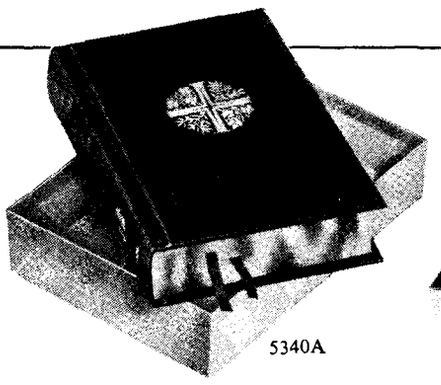
FATHER GERARD L. SLOYAN teaches the New Testament in the Religion Department at Temple University.

ARLENE SWIDLER is an editor of the *Journal of Ecumenical Studies.*

GARRY WILLS is the author of *Nixon Agonistes* (Houghton Mifflin).

In only two years nearly 2,000,000 copies sold of the complete NEW ENGLISH BIBLE

And since 1961 more than 9,000,000 copies of THE NEW ENGLISH BIBLE, including New Testaments, other portions, and book club editions, have been sold worldwide.



5340A

5120A

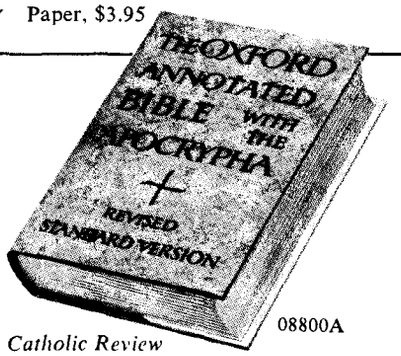
"Achieves modernity without sacrificing dignity. The poetic passages . . . are extremely good in combining accuracy, clarity, and dignity."
—JOHN L. MCKENZIE, De Paul University

LEXOTONE EDITION **The Old and New Testaments and the Apocrypha**
This popularly-priced edition, bound in Lexotone, is unabridged and has all the notes of the Standard Edition. 1,824 pages, 5 5/16 x 8". 5120A. ONLY $4.95

DE LUXE LEATHER EDITION **The Old and New Testaments and the Apocrypha**
Beautifully designed in Polished Morocco, this edition has gold edges and stamping, three-piece gift box. 1,824 pages, 5¾ x 8⅝". BLACK, BLUE, BROWN, or RED. 5340A. $25.00

Coming
THE NEW ENGLISH BIBLE *Companion to the New Testament*
THE GOSPELS By A. E. HARVEY Paper, $3.95

THE OXFORD ANNOTATED BIBLE WITH THE APOCRYPHA
Revised Standard Version
Edited by HERBERT G. MAY and BRUCE M. METZGER



08800A

"The best students' edition . . . has all the aids for serious Bible study."
— RAYMOND E. BROWN, S.S., *Baltimore Catholic Review*

Page-by-page annotations and notes clarify the more difficult passages; introductions to each book and to major divisions supply essential background; study helps include articles about the Bible and its setting, as well as 28 pages of New Oxford Bible Maps with Index. 1,938 pages, 5¾ x 8⅝".
Cloth. Printed Jacket. 08800A. $11.50

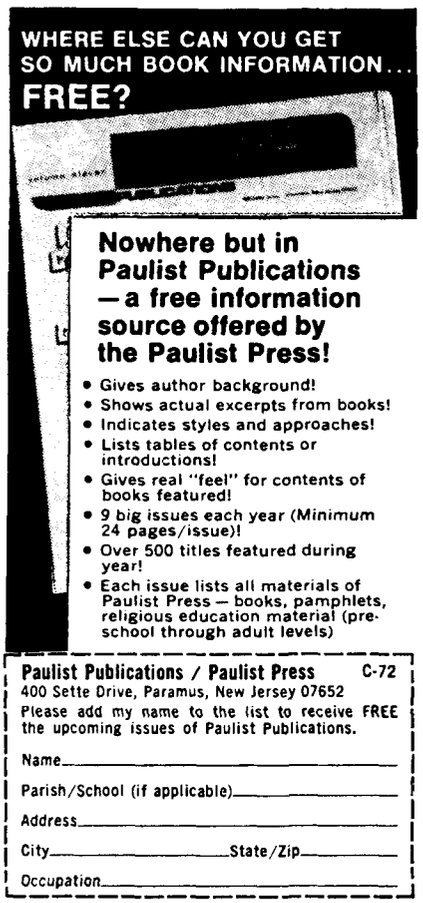
At all bookstores **OXFORD UNIVERSITY PRESS**
200 Madison Avenue, New York, N.Y. 10016

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

more to say to him than he cares to admit.

Foundations of Theology, edited by Philip McShane (University of Notre Dame Press, $10.) consists of papers from the International Lonergan Congress, 1970. The influence of Bernard Lonergan, who taught at the Gregorian University in Rome for many years, defies calculation. The list of those who are eager to admit their debt to him reads almost like a Who's Who of contemporary Catholic theologians. Remarkable is that given this consensus of debt, none (well, hardly none) parrots the master. What is it that Lonergan has given them? A spirit, a method perhaps, more than a body of doctrine. More than one who contributed papers to the Congress questioned whether they really understood him. Yet all acknowledged a deep influence. I have not personally spoken to Fr. Lonergan since the publication of these papers, so I have been unable to satisfy my curiosity as to his reaction to Charles Davis' claim that it was Lonergan who led him out of the Catholic church. Davis challenges Lonergan's basic assumption of faith.

David M. Stanley, *Faith and Religious Life: A New Testament Perspective* (Paulist Press, $1.50). This is a little gem, of a high quality one has come to expect of the author. Almost matter of fact, but really arresting are the opening words: "The candidate who presents himself for admission to a religious community, we all realize, is led to take this significant step by Christian faith." What is faith? How does it come about? How is it deepened, or even threatened, in the religious life? Fr. Stanley is never glib. He seeks answers to these pressing questions of the day from the word of God, the Bible. Faith today survives and flourishes under conditions quite different from those of the past. But never can it do without prayer.


WHERE ELSE CAN YOU GET
SO MUCH BOOK INFORMATION...
FREE?
Nowhere but in Paulist Publications —a free information source offered by the Paulist Press!
• Gives author background!
• Shows actual excerpts from books!
• Indicates styles and approaches!
• Lists tables of contents or introductions!
• Gives real "feel" for contents of books featured!
• 9 big issues each year (Minimum 24 pages/issue)!
• Over 500 titles featured during year!
• Each issue lists all materials of Paulist Press — books, pamphlets, religious education material (pre-school through adult levels)
Paulist Publications / Paulist Press C-72
400 Sette Drive, Paramus, New Jersey 07652
Please add my name to the list to receive FREE the upcoming issues of Paulist Publications.
Name
Parish/School (if applicable)
Address
City State/Zip
Occupation

Gerard L. Sloyan

Man Becoming: God in Secular Experience. By Gregory Baum. (Herder and Herder, $6.95.)

Paul. By Gunther Bornkamm. (Harper and Row, $7.50.)

The Integrity of Worship. Ecumenical and Pastoral Studies in Liturgical Theology. By Paul Waitman Hoon. (Abingdon, $8.50)

Liturgy Committee Handbook: A Nine-Week Study Guide. (The Liturgical Conference, $3.50.)

The Price of My Soul. By Bernadette Devlin. (Alfred A. Knopf, $5.95)

The New Religions. By Jacob Needleman. (Pocket Books, $1.25.)

The books listed above have given me pleasure and enlarged my spirit, or so it seemed at the time of the reading, and so I pass them along. They are largely limited to matters of Christian concern, two of them to the tradition of public ritual prayer. Another is an expression of the classical Protestant viewpoint by an acknowledged master of the New Testament who takes Paul as his interpreter of Christ almost to the exclusion of church, ministries and canon. The Baum book helps a modern believer ask himself how he can believe anything, and if he assumes beforehand that it will deal solely with problems of faith for the Catholic he need only persevere past the first forty pages. Miss Devlin, member of the British parliament, has become well known lately for activities subsequent to the writing of her memoir. I can only report that this moving book made me proud to be Irish and a Catholic, in an ancient tradition of detachment from flannel mouth and watered silk and devotion to the King of Friday. The Needleman book is easy to dismiss as eclectic and shallow, a monument to "pop" religion. It will probably sell a few hundred thousand copies, however, because it has something to say. The theological community spilled gallons of ink dismissing Bishop Robinson's *Honest to God* as trivial, but this did not deter a million earnest seekers from going out to buy it.

Gregory Baum has attempted to do what any number of theologians have said needed doing, namely write about the mysteries of faith in new words and a new way. He takes Maurice Blondel as his starting point as he examines the meaning of the Gospel in the new cultural conditions of the Western world. The concept that served as the key to his personal development was the anti-historicist Blondelian conviction that there is a divine self-communication at work which constitutes the church—no less active now than in the period of Christian origins. Careful examination of the human experience of reality alone discloses how religious truth becomes accessible to men. Man opens himself to the infinite either by acknowledging a self-revealing God or at least—if he cannot accept God—by refusing to invest the finite with infinite value. On the supposition that all humanity is graced, and not Christians only, the author sees God as redemptively present to human life everywhere. He shows that this view was never absent from Catholic theology and goes on to trace the recent school of transcendential Thomism to the "Blondelian shift." This consisted of demonstrating the profound unity between willing and

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

knowing and positing a vaster truth that is co-known and co-intended than man's explicit knowledge. The Christian message creates in man a new consciousness of God's self-gift as man continues to be active in knowing the world. Viewing Christian faith as "the explicitation and specification of the redemptive mystery that takes place everywhere," Baum turns to a fresh and refreshing look at the realities of dialogue, communion and the church and the doctrines of God, human holiness, creation and divine transcendence.

The brief section in *Man Becoming* on prayer to a transcendent God who is also immanent is highly rewarding. Professor Hoon, who holds the chair of pastoral theology at the Union Theological Seminary, has written a book on the integration of the elements of formal worship that makes it possible to conceive such worship throughout as prayer. The volume is like a plum-cake, the work of a well-furnished mind that is never pedantic and is pastorally oriented in the most intelligent sense of that word. If at times the book gets talky in mid-course, the footnotes continue without interruption to be a source of delight. Most books on the theory of liturgy are dull. This is a cheerful exception.

Professor Hoon can be appreciated when he speaks of rite because of his lively sense of its weddedness to the word. Gunther Bornkamm of Heidelberg writes about Paul in the way that preachers ought to preach. His erudition is worn lightly in this sketch for readers who are lay with respect to biblical scholarship. The book moves along briskly, uncluttered by multiplied citations. At the end one feels he has been drawn into a magnificent conversation on what Paul's gospel consists in and what one ought to do about it if he is at all moved by its content.

The theories of liturgics and of preaching have foundered on the shoals of the local situation more than once. At a time when the *ennui* of clergy and people regarding Sunday celebration seems total in many quarters, one must be grateful for the study guide provided by the Liturgical Conference. It offers solid hope. In a series of chapters authored by the Conference's editorial staff and others, fresh life is breathed into the often Lazarus-like ideas of "a worshipping community," "the environment of worship," "the use of audio-visual materials," and "team ministries." This reader has not come across any item that puts the theology of liturgy and the technics of its performance in tandem quite so well. No representative segment of a congregation that submits itself to the discipline of this study can go unchanged.

Those who practice religion formally have their thousands but the ones who look on from a distance remembering the pain their tens of thousands. If the reasons of the lapsed for lapsing are more faith-inspired than those of most of the "faithful" it should not surprise us. The gospels are instructive here. Miss Devlin's account of her recent childhood in Northern Ireland has much to tell us—chiefly about a remarkable set of parents including a mother who

"reflective, discerning, long-ranged. The outline of the enormous possibilities of the future will emerge in the pages of THEOLOGY TODAY."
—Michael Novak

"Among the journals I read, THEOLOGY TODAY is the one I'd feel most lost without. It covers events, art, and cinema, and it is the only theology journal that shows much interest in the church."
—Harvey Cox

"An outstanding journal, read with profit by Catholics and Protestants."
—Gregory Baum

Theology Today

In the current issue, you'll find a symposium on morality and international affairs with contributions from William Sloane Coffin, Jr., Paul Lehmann, Sen. Mark Hatfield, and Charles C. West. The infallibility debate is surveyed by John Carey; Henry Van Dusen suggests some axioms of ecumenical history; and Martin Marty examines the Jesus revolution. In addition, this issue offers essays on the eclipse of creation, the trial of Jesus and today's political trials, and the student as a person, plus a stimulating variety of reviews and features. For provocative reading, subscribe now to America's most influential and widely-circulated theological quarterly.

THEOLOGY TODAY, Box 29, Princeton, N.J. 08540
Please enter a subscription for

_____1 year (4 issues, $5.00) _____Check enclosed
_____2 years (8 issues, $9.00) _____Bill me

Name _____
Address _____
City, State, Zip _____
Special Student Rate: $3.00 per year cwl-272

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

thought herself a cut above the rest because she was. It is good to read about people who know who they are. Bernadette does.

Jacob Needleman writes about the many young people in improbable California who are trying to find out who they are. The Jewish and Christian faiths of their youth are literally too much for them—not for the hypocrisy of their establishments, the conventional wisdom in this matter, but because of the ethical demand they impose: no less than the restoration of society. Many young people have been rendered incapable of facing this challenge. They are attracted to whatever will turn them within themselves. Finding an ordered cosmos in the self, producing it even through a discipline, an asceticism, is the call that draws them. The West Coast author, a transplanted Eastern academic, is neither uncritically enthusiastic for, nor censorious of, "the new religions" (Zen and Yoga teachings of Gurdjieff, Meher Baba, Krishnamurti, Transcendental Meditation, Tibetan Buddhism). He is in a search for value and he uncovers it. In its course he uncovers certain ways in which Judaism and Christianity have been unfaithful to their best traditions.

Holiness and self-realization are one and the same, Baum tells us. "God is the good news that humanity is possible."

dissent

A special 300-page issue (30 articles) on:

The World of the Blue Collar Worker

featuring

STUDS TERKEL, MICHAEL HARRINGTON, ANDREW GREELEY, DANIEL BELL, GUS TYLER, BRENDAN SEXTON, MYRA WOLFGANG, IRVING HOWE and many others. . . .

$1.50 single copy $6 annual subscription

DISSENT, 509 Fifth Ave., New York 10017

I enclose $1.50 for your special, 300-page issue (or $6 for a 1-year sub to start immediately).

Name (please print)

Street

City, State, Zip

PRISCILLA: AUTHOR OF THE EPISTLE TO THE HEBREWS
and other essays
By Ruth Hoppin

Propounds with vigor and thoroughness the theory that Priscilla . . . wrote The Letter to the Hebrews . . . a ringing affirmation of the rights . . . of women
—*Presbyterian Life*

Fascinating, penetrating, scholarly . . .
—*The Churchman*

Makes out a good case . . . enthralling
—Monsignor John Baron, former Consultant to Pontifical Commission on Biblical Studies
—*Women Speaking*

$6. Order through bookstores or Exposition Press
50 Jericho Turnpike
Jericho, N.Y. 11753

Arlene Swidler

Just picking out the five or six current religious books one has thought about and talked about the most over the past few months is enlightening. There's always the surprise of seeing how much of one's reading consists of re-reading the successes of other years or catching up on the long list of books deferred, though the list gets shorter each year as the ads and reviews grow less compelling. This year the big surprise for me is finding how "practical" the thinking and talking has been.

Even Hans Küng's theological opus *Infallible? An Inquiry* (Doubleday, $5.95) fits into this category, for besides its contribution in the areas of history and fundamental theology, it has clarified many people's thinking on the way decisions on faith and morals are made, and is doing good work in defining the great scope of the ecclesiastical-political problem before us. Küng presents us with a concrete example of the magnitude of papal defensiveness and its effects.

My list is certainly a strange assortment. I would have to include, for example, a little pamphlet (available for 95¢ from the United States Catholic Conference, 1312 Mass. Ave., N.W., Washington, D.C. 20005) called *Permanent Deacons in the United States.* There has been a lot of stimulating thinking and writing on the subject of the permanent diaconate, as *Commonweal* readers know. The booklet is somewhat less exciting, of course, but it represents the official thinking on the formation and ministry of these deacons. Most of the things we have been asking for in the ministry are either here or potentially here: a tent-making ministry, a ministry of married men, the inclusion of minority groups and women, leadership from within professional and ethnic groups. In some circles the diaconate is one of the few churchy subjects which can still raise tempers: Is it a way to prevent real change in the present system or a way to introduce it?

Sidney Cornelia Callahan's *The Working Mother* (Macmillan, $4.95) has been virtually ignored. In fact, the coverage has been so slight that one of the authors was recently amazed to discover that the book was indeed out and I had read it months before. Mrs. Callahan has collected the views and experiences of a diverse group of women; like most collections, the book doesn't add up to any pat answers. For people convinced that women's lives are changing and will change even more, there are some good insights into the practical problems and solutions and into the psychological pressures put on both women who work and women who don't work in the usual sense of the word. R. C.'s Margaret O'Brien Steinfels, Rosemary Ruether and Nancy McCormick Rambusch all contribute amusing and intelligent autobiographical essays.

The Liturgical Conference (1330 Mass. Ave., N.W., Washington D.C., 20005) has put together a *Liturgy Committee Handbook* ($3). This is a nine-week study guide for Catholic parishes;

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

an ecumenical version is coming along later. The handbook starts from the beginning—organizing a liturgy committee—and goes through just about everything, including the worshipful environment, music, audio-visuals and children's liturgies. A good blend of theory and practice, spirit and manifestation like this is thought-provoking and eye-opening even for those of us who are not likely to be put on anybody's liturgy committee.

Just for pleasure, I nominate Yigael Yadin's *Bar-Kokhba* (Random House, $15). Yadin was the archaeologist in charge of the group that discovered and excavated the desert caves where the forces of Shimeon Bar-Kokhba, President of Israel in the second century A.D., hid out against the Romans. Bar-Kokhba had been little more than a legend until these explorations a decade ago, and the author takes us through the work of two seasons—the hopes, disappointments, successes, ecstasies and the rest—in good scholarly fashion. The photographs of the environs, the work and the archaeological finds are superb.

Garry Wills

A new Anchor Bible volume is almost automatically *the* Christian book of the year in America. The one that appeared in 1971, *Matthew* (Doubleday, $8.) is, unfortunately, the last to be prepared by the series' senior editor, since William F. Albright died in 1971. He was assisted, in this fitting conclusion to his major works, by the scholar closest to him in his last years, C. Stephen Mann. The book has the marks of that method Albright did so much to foster here—the combination of history, archaeology, and linguistics to provide an entirely fresh look at each text. The result is an interweaving of many detective stories. Was Jesus a Samaritan? Were the magi recanting mountebanks? Is "the Sermon on the Mount" an esoteric teaching? Does "eunuchs for the kingdom's sake" have nothing to do with celibacy? These and many other mysteries are posed, some solved, some left as a set of tantalizing clues. Yet there is no itch for the new as such—indeed, modern work sometimes takes us back to "old" views, as when these editors, a Methodist and an Anglican, argue for the "Catholic" translation of Mt. 1.23 as "the *virgin* shall conceive."

Two "popular" books that come from the Albright tradition appeared before 1971, but still have to make the impact they deserve—Delbert Hillers' *Covenant* (Johns Hopkins, $1.95), a model of lucid exposition tracing one theme through the entire Bible, and Raymond E. Brown's *Priest and Bishop* (Paulist Press, $1.50), which collects the N.T. evidence for a wide variety of ministries as opposed to a single kind devolving in a single line from apostle-bishops.

Daniel Berrigan's *The Dark Night of Resistance* (Doubleday, $5.95) shows how his prose keeps growing in flexible eloquence—though why was his important review of Bethge's *Bonhoeffer* omitted? The fact that radical religion of Berrigan's sort is not a Catholic monopoly can be seen from Arthur Waskow's *The Bush Is Burning* (Macmillan, $5.95), an eloquent return to Jewish sources of resistance, and *Suspect Tenderness* (Holt, Rinehart, Winston, $5.95) by Berrigan's Protestant hosts, William Stringfellow and Anthony Towne. The latter book is noteworthy for Stringfellow's four sermons, and especially the one that contrasts the non-violent revolution of Jesus with that of Barabbas.

Religious fiction, too, is undergoing a revival in the several faiths—among Protestants (D. Keith Mano) and Jews (Cynthia Ozick) as well as Catholics (Thomas Keneally and Elizabeth Cullinan). A number of good books appeared in 1971, including Piers Paul Read's *The Professor's Daughter* (Lippincott, $6.95), which is still a thesis-tale, but shows considerable growth over his *Monk Dawson*. A very good year.

Urban Ministry... Can it be effective?

During the recent years of crisis in our cities, concerned men have gathered at the Urban Training Center for Christian Mission in Chicago. They've tackled problems of racism, housing, education, and health care with the goal of developing better approaches to urban ministry. Two of these men, Richard Henry Luecke and John J. Harmon, put into words some of the flavor of this venturesome project. Their books evaluate that experience and suggest where social action and ministry must go from here.

PERCHINGS—PERSPECTIVES ON SOCIETY AND MINISTRY
by Richard Henry Luecke
Introduction by Gibson Winter
Explores urban training, Christian ministry, seminary curricula, and historical criticism. $2.95 paper

HUMAN SOLIDARITY AND A PARTISAN GOD
by John J. Harmon
Insights into proverty, nonviolence, education and parish life within the American ghetto. $2.95 paper

Available at all bookstores or from

Fortress Press, 2900 Queen Lane, Philadelphia, Pa. 19129
Published jointly by Fortress Press and the Urban Training Center Press

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

CORRESPONDENCE

(Continued from page 483)

that the preacher has the skills or the time to concretize the Word in the structures of human society. The ordained ministry as I envision it would be especially concerned with such effective execution. I think it is something desperately required in the world today and needs to be seen and recognized as a religious act by the church. While some people may have the talents and the time to devote themselves to both ordained priesthood and ordained ministry, there are people who for various reasons could not or choose not to exercise both functions. My distinction would make their specialized commitment publicly recognized in the church. As I said in my essay, we already have such people active in the church. An effective team approach to ministry/liturgy in the church could avoid, it seems to me, the type of theoretical problem raised by Fr. King.

REV. JOHN T. PAWLIKOWSKI

U.F.T. & Sympathy

New York, N.Y.

To the Editors: Your January 28th issue featured an article on our recent lay teachers' strike here in the Archdiocese of New York. While it reported a number of errors *in fact*, its most glaring fault lies in the author's interpretation of the support given us by fellow labor unions, especially the United Federation of Teachers, the union of public school teachers here in New York. The author's criticism of the U.F.T. for not striking their own schools in sympathy with us demonstrates a real ignorance of relationships of local unions to each other even if they share membership in the same state or national federation—as we do with the U.F.T.

Never did the thought enter our minds that public school teachers would strike their schools in sympathy with us. To have done so would have been a clear-cut violation of their own collective bargaining agreement and an action subject to severe penalties under New York State's reactionary Taylor Act. Each public school teacher out on strike, "sympathy" or not, would have lost two days' pay for each day out; the U.F.T. itself would have been severely fined; union leaders and perhaps the the teachers themselves would have faced stiff jail sentences.

The support we received from the U.F.T. was the maximum we could have hoped for. Mr. Shanker himself addressed an enthusiastic rally during our strike. Other officials of the U.F.T. assisted us in both negotiations and strike organization. The facilities of the U.F.T. were available to us according to our needs. Many U.F.T. members picketed with us before and after their own school hours.

Other labor leaders throughout this city and state supported our strike in a number of very helpful ways. Many expressed their support for us directly to officials of the Archdiocese. The New York City Central Labor Council and many local unions sent very generous contributions to our strike fund. Over six thousand dollars was raised in this way. As a result, we were able to assist any striking teacher hard-pressed by the financial strain of the five-week strike. The American Federation of Teachers set up an interest-free loan program which assisted scores of teachers. Our state affiliate, the United Teachers of New York, contributed five thousand dollars for newspaper advertisements.

Certainly all of us are very grateful for the very substantial support we received from our fellow teacher-unionists and the labor movement generally. I credit this support as being largely responsible for the many gains our new contract represents. Of course, the ultimate credit goes to each and every teacher who supported the strike through many cold and difficult days.

BARRY F. RYAN
Pres., Fed. of Catholic Teachers

Stocking the War

San Antonio, Tex.

To the Editors: Commonweal has always been known for its hard-nosed insights into social ethics. I was startled to read your editorial urging that the church pull a cop-out ["Investing in War," Jan. 28.].

If "church monies do not belong in war-industries stocks," then in what "morally neutral or good" stock do they belong? Saving a bit of embarrassment does not save a responsibility.

Pulling church money out of the war industry would not phase the military-industrial complex, it would simply relieve a flea on the back. Leaving it in could, if handled properly, do something to help end war. We've learned a lot from the days of Kodak-Fight and Campaign GM.

Apart from the meager investments cited by the National Council of Churches study, there are an estimated 14 billion dollars of local church endowment in the United States. Talk about putting this money in "clean hands" funds is escapist, bad stewardship. But harness this capital in a "dirty hands" fund committed to using its resources on behalf of humane values . . . well that would be something.

MATHEW AHMANN

Hartington, Neb.

To the Editors: Of all the nonsense that is being written about the war, the criticism of churches for investing in "war industry" comes close to winning the

How to subscribe to Commonweal

Just complete this coupon and mail to

COMMONWEAL
232 Madison Ave.,
New York, N. Y. 10016

- ☐ One year, $14
- ☐ Two years, $26
- ☐ 17 issues trial, $3
- ☐ Payment enclosed
- ☐ Bill me

Name

Address

City, State, Zip 2/25/72

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

prize [Jan. 28].

Like burning draft cards, it may serve the purpose of emphasizing the amorality or immorality of the war. But the only way the churches or anyone else in America can avoid supporting the war effort is to have no money at all.

It may be possible to be "socially responsible" when investing money in American capitalism. My personal feeling is that anyone who does is just participating in the world's largest floating crap game, which in the end might even be more immoral, at least on the part of some of its participants, than the Vietnam war. LAWRENCE ROSSITER

'Selling' the Schools

Washington, D.C.

To the Editors: I do not think that I have ever read a general analysis of a social situation that fits so perfectly a specific case as "The Educational Technocrat" [Jan. 14]. Mr. Lawler must have a great deal of experience in private university life or an unusually penetrating insight of what is going on in the campus.

Catholic University in Washington, D.C. is going step by step through the process described by Mr. Lawler. The administration has announced that the university is at the edge of bankruptcy and the professionals are going to save it. The fact of the matter is that the amount of the deficit is just about the amount of the increase in the administrative expenses introduced by the professionals. As pointed out by Mr. Lawler, the educational technocrat at Catholic University doesn't develop better schools, he just increases the budget of the police department. The academic budget shrinks in direct proportion to the increased administrative expenses. The senior faculty have their salaries frozen and are burdened by heavier schedules. The junior faculty up for tenure are dismissed. At Catholic University the administration, however, went one step beyond the description of Mr. Lawler. Senior faculty with tenure are dismissed at the same time that the administrative expenses are increased. Teams of developers, promoters, planners, public relations men, advertisers, salesmen have given us our "full scale development program" with champagne from the executive bar. The budgets are juggled and the university is in much worse shape than ever before.

May I suggest that Mr. Lawler's analysis is correct as far as it goes, but it is incomplete. Universities are not an exception in the general picture of administrative technocrats. The proliferation of vice presidents, directors, promoters, planners, salesmen, etc. spreads all across the country to all kinds of corporations. Catholic University is being sold now by professional salesmen who are on the road advertising the selling of Catholic education as they advertise the selling of cigarettes, beer or contraceptives. Selling is an abstract science like management. But it is not altogether fair to be so severe with the selling of Catholic universities when it's obvious that the President of the country has been elected using the same selling techniques.

People are conditioned by the media to accept the situation and there is little that can be done to change it. May I suggest that Mr. Lawler give serious consideration to a study in depth of the situation he describes not just as it applies to the universities, but as it applies to the whole country. A. J. DURELLI

Professor

Rating the Pro's

Villanova, Pa.

To the Editors: I object strenuously to John Heidenry's blithe assertion, in an otherwise excellent review of *Rabbit Redux* [Jan. 7], that Updike, Norman Mailer and Truman Capote are the "only first-rate prose writers this country has."

John Updike I'll accept, but to place Mailer's neurotic ramblings and Capote's over-wrought attempts to define the great vital heart of America in company with the likes of Edmund Wilson, Saul Bellow or even Eudora Welty is nonsense. Perhaps even heresy.

And I do mean Eudora Welty.

PHILIP H. TERZIAN

ROUAULT

A Vision of Suffering and Salvation

by William A. Dyrness

235 pages, Cloth $8.95; Paper $4.95

"(Rouault)dealt in a highly personal way with enduring human themes. Dyrness has fused a learned and a pious approach to his concentration of the 'Christianism' in Rouault's vision."

—**Christian Century**

WM. B. EERDMANS PUBLISHING CO.

Grand Rapids, Michigan

Classified

Biblical Institute

● BIBLICAL INSTITUTE, Trinity College, Burlington, Vermont 05401. JUNE 18-23. Anderson, Bennett, Cathcart, Collins, Duncker, Murphy-O'Connor. Write: Director.

Editing Services

● WRITERS: "Unsalable" book manuscript? Try AUTHOR AID ASSOCIATES, Dept. CW, 340 E. 52nd St., N.Y.C. 10022.

● ESTABLISHED Literary Agents (40 yrs. experience) will consider competent book-length nonfiction/fiction for general or specialized audience. No reading fees. Write with summary and your background to: Sanford Greenburger Associates, 757 Third Avenue, N.Y., N.Y. 10017.

Classified Rates

Per word (single insertion) 50c
Per word, 3 times 48c
Per word, 7 times 45c
Per word, 13 times 42c

Twelve words minimum.

For box numbers at Commonweal add 50c per insertion.

Classified payable with order, monthly in advance for more than 3 times.

Commonweal

232 Madison Ave., New York, N.Y. 10016

CANTERBURY ECUMENICAL SUMMER SCHOOL

England, July 15-27, 1972

Low in cost; outstanding lecturers. Excellent accomodations at Christ Church College in the cathedral's shadow. Ideal "mini-sabbatical" for priests, teachers, laymen. Write for prospectus:

CANTESS

CANTESS REPRESENTATIVE

150 Greeves St. Kane, Pa. 16735

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

"America has much to give to the Third World—and much to receive; much to teach and much to learn. ORBIS BOOKS is designed to be an instrument of giving-receiving, teaching-learning between the United States and the developing nations."

Philip Scharper, Editor-in-Chief

Now available

Patterns of Indian Thought by John B. Chethimattam. India has long been the world in miniature—the major world cultures and religions have clashed, interacted and come together there to form a single tradition. What this tradition is, and why Americans must try to understand it is the basis of this remarkable introduction to a people whose thoughts may well be what we will all be thinking, twenty years from now. *Hardbound $4.95*

Consciousness and Reality by John B. Chethimattam. A careful analysis that proves there is a discernible single school of Indian thought that we of the Western world can benefit from tremendously if we take time to appraise and understand it. The big question of what is man and why does he exist cannot be answered by East or West acting independently but only by an honest interchange of philosophies. *Hardbound $5.95*

China Pac edited by John Eagleson and Rev. Thomas P. Fenton, M.M. How do you see the Chinese people today? How do they see themselves and what are their feelings about you? Here's a field-tested educational packet with up-to-the-minute resource materials including documentation from China. An extensive bibliography for future readings, group role playing, short dramas and a specialized film guide are just a few of the ingredients of this remarkable high school program suitable for classroom, seminar and weekend workshop use. *Kit $4.95 Leader's Guide $1.00*

The Church and Revolution by Francois Houtart and Andre Rousseau. The Gospel message, and consequently the mission of the Church, is inseparably linked with the total liberation of man. Why, then, as a matter of historical record, has the Church so often identified itself with the forces of oppression? That's the question posed by the authors, their sociologically motivated answer is a fascinating and disturbing one. *Paperback $3.95*

The Myth of Development Aid by Denis Goulet and Michael Hudson. A hard-hitting critique of American foreign policy as it applies to development of the emerging nations; the shortcomings of American "aid" are analyzed in detail while more effective patterns for development are suggested. *Hardbound $4.95*

Medicine and Diplomacy edited by Kevin M. Cahill, M.D. Health programs constitute the most effective, welcomed—and presently neglected—form of aid that the United States can offer to the developing nations. That's the contention of a team from the fields of medicine, diplomacy and voluntary organizations who pooled their expertise and experience for this unique appraisal. *Hardbound $4.95*

New this spring

Liberation, Development and Salvation by Abbe Rene Laurentin. A theological breakthrough by the famed commentator on Vatican II poses the vital question of how to transform today's Church to meet the needs of the world's poor and open to them paths of salvation. *February 1972 Hardbound $5.95*

The Radical Bible. A bold but bracing application of the Scriptures to the problems of war, hunger, racism and economic exploitation in both the United States and the "united nations." Authoritative statements from the major Christian churches, coupled with the pleas of the oppressed from every corner of the globe, bolster the explosive meaning of the Old Testament and the New. *April 1972 Vinyl cover $1.95*

Mother India's Children by Edward Rice. "In this extraordinary book the author has cut through 'the teeming masses' . . . and plucked out 20 young Indians and made us see them in all their stubborn, idiosyncratic individuality." New York Times Book Review. Here's an outstanding book for any teen-ager authored by an internationally renown journalist and photographer. Paperback with photographs. Co-published with Friendship Press. *February 1972 Paperback $2.95*

Christian Political Theology: A Marxian Guide by Joseph Petulla. Christian thinkers have tended, almost without examination, to brand Marxism as "materialistic" and "atheistic."

The Marxian *analysis* of social ills, however, has caught the imagination of both the developed and developing worlds, even though millions in both worlds reject Marxian *solutions* to these ills.

Petulla shows not only that a Marxian analysis reveals our real problems, but that Christianity is richly equipped to help solve them. Ten years ago, this book would have been "unthinkable." Today it will be recognized as an important contribution to the exploding field of Christian political theology. *March 1972 $3.95*

Picture Tube Imperialism? The Impact of U.S. Television on Latin America by Alan Wells. The slum dweller in Brazil and the mountain Indian in Peru may well love Lucy but ad-agency television is having a disastrous effect on the full development of the fastest growing continent in the world. A well-documented and cogently argued study tracing the cultural penetration of Latin America by U.S. networks and programs. 192 pages, 23 tables, 6 charts. *May 1972 Hardbound $4.95*

Values—A Friendship-Orbis Game. A fast-moving new adult board game that combines the excitement of competition with the fascinating possibility of discovering ones "hidden" self. A player's true "values" are brought to light when he faces the big problems and issues of today's society and attempts to offer solutions. Co-published with Friendship Press. *March 1972 $5.95*

At your local bookstore, or order direct via mail from Orbis Books, Maryknoll, N. Y. 10545.

ORBIS BOOKS

MARYKNOLL, NEW YORK

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED